The Early Muslim Women

المسلمات الأوائل

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Introduction

Praise be ro Allah and peace and blessings be upon the Messenger of Allah, his household, his companions and those who follow his guidance.

A woman is a half of humankind and bears the other half. Thus, she is the whole world. Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt in the pride of his physical strength, to forget the all-important part, which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves -not our fear, or our contempt or our amused indulgence, but -our reverence in the highest sense of the term.

One of the effective ways that magnify the belief in one's heart is to highlight some stories of the early believers. Such stories explain the seeming contradictions of life, the enduring nature of virtue in a world full of flux and change and the marvellous working of Allah's eternal purpose in His plan as unfolded to us on the wide canvas of history.

When one looks at the women, who will be dicussed, however those who risked their lives in

Jihad against the enemies of Allah and those who presented their sons and all what they had for the cause of Allah, an explanation of their motivations that downplays faith in Allah and His Messenger (pbuh) must surely need a great deal more to be convincing than this type of brief detail. However, hereunder there are some snapshots of their lives that may highlight the development of their chasracters.

The Mother of the Mankind

Hawwa'

She is the mother of mankind. She is created from one of Adam's ribs. Allah the Almighty says,

﴿خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ ۝٦﴾ [الزمر ٦]

{He created you (all) from a single person: then created of like nature, his mate}

(Az-Zumar: 6)

It was after Adam had been created the angels were asked to prostrate to him, for by Allah's grace, his status had actually been raised higher. All of the angels prostrated save Iblis (Satan) who in turn was expelled from the Garden awing to his rebelliousness. Adam and his wife, Hawwa' were placed in the Garden of comfort and bless, but it was Allah's plan to give him a limited faculty of choice. All that he was forbidden to do was to approach the Tree, but he succumbed to Satan's suggestions.

Adam and Hawwa' were innocent in matters material as well as spiritual. They knew no evil. But

the faculty of choice, which was given to them and which raised them above the angels, also implied that they has the capacity of evil, which by the training of their own will, they were to reject. They were warned of the danger. When they fell, they realized the evil. They were (as we are) still given the chance in this life on a lower plane, to make good end recover the lost status of innocence and bliss.

Adam and Hawwa' were commanded to inhabit the earth. They were very sad Both of them repented and Allah accepted their repentance because it was sincere. They were told by Allah that the earth is their original abode where they would live and die and be resurrected from on the Day of Judgement. Allah the Almighty said,

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾﴾
[الأعراف ٢٥]

{Therein shall ye live, and therein shall ye die: but from it shall ye be taken out (at last).}

(Al-A`raf: 25)

Some people claim that Hawwa' is the real reason why mankind does not dwell in Paradise because she asked Adam to eat from the tree.

They believe that if it were not for this sin, we would have continued to live there. This is undoubtedly a naive view. When Allah the Almighty willed the creation of Adam He told the angels,

﴿وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٣٩﴾﴾ [البقرة: ٣٩]

{I will create a vicegerent on earth.}
(al-Baqarah: 39)

He did not say, "I will create a vicegerent on Paradise." Allah the High Exalted knew that Adam and Hawwa' would eat from the Tree and descend on earth. He knew that Satan would rob them of innocence. The knowledge they learned was to become essential for their life on earth.

From the very early down of life on earth, Satan tried to tempt our parents (and all of us) in order that he might manage to keep them away from the path of Allah. Thus it is an ongoing war and we should fight against Satan to win Paradise.

The Mothers of the Prophets

Sara

She was the only woman of Ibrahim's people to believe in Allah. She, afterwards, became his wife. She stood by her husband all the time when calling his people to Allah.

When Ibrahim realized that no one other than his wife and his nephew, Lut was going to believe in his call, he decided to immigrate, to a city called Ur and another called Haran and then departed for Palestine with them. After Palestine, Ibrahim arrived in Egypt.

His wife, Sara was barren. The pharaoh of Egypt, during her stay in Egypt, presented her a slave girl to serve her. Ibrahim was getting old and he had had no son by her. Sara was past the age of childbearing as well. Sara thought about how she and Ibrahim were lonely, for she was barren. She thought that Ibrahim should take her slave girl, Hajar as a wife. Sara let her husband Ibrahim marry Hajar, Then Hajar gave birth to Isma`il, Ibrahim's first son.

One day, Ibrahim received a group of strange guests. He chose a fat calf and gave orders for it to be slaughtered.

Ibrahim then invited his guests to eat and he let his wife serve them a gesture of welcome and

hospitality. He received them with a salutation of peace, and immediately placed before them a sumptuous meal of roasted calf. The strangers were embarrassed. They were angles and did not eat. The angels gave Sara glad tidings of Ishaq. She could hardly believe the news. The news seemed to her too good to be true. She came froward, clamoured, struck her forehead with her hands, indicative of her amusement and incredulity as "a barren old woman." Allah the Almighty says,

﴿ فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾ [هود: ٧٠ - ٧٣]

(There came our Messenger to Ibrahim with glad tidings. They said, "peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf. But when he saw their hands not reaching towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent

against the people of Lut." And his wife was standing (there), and she laughed: But We gave her glad tidings of Isaac, and after him, of Jacob. She said: "Alas form me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! For He is indeed Worthy of all Praise, Full of all Glory!)

(Hud: 70-73)

Hajar

She was an Egyptian slave girl who was given to Sara, Ibrahim's wife as a present. Because Sara was barren, She prefered to give Ibrahim that girl in marriage so that she might bless him with a child. As years passed, Hajar gave birth to a son. Sara grew jealous and furious. She thought that she became inferior and that Hajar boasted over her. Therefore, she started to blame her husband by saying, "You disliked me after she had become pregnant!" He replied, "She is just your slave girl and you can do whatever you want."_ [1]

However, Sara kept patient until Hajar gave birth to a boy. At that time, she became jealous. She swore not to live with that slave girl together.

Accordingly, Ibrahim took Hajar and the baby and went southward. They arrived at Makka, a barren town, where the relics of Allah's Sacred House were still there. This was the first House in which Allah was worshipped. There were just a few nomad people who would stay wherever they found water or pasture.

Ibrahim left his wife and his son there with a small amount of food and water. Then, he turned

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[1]Qouted from the bible

around and walked away. His wife hurried after him saying: "Where are you going, Ibrahim, leaving us in this barren desert?"

Ibrahim did not answer her and went on walking. She repeated what she said but he remained silent. Eventually, she realized that he did not do this of his own accord. She asked him, "Did Allah command you to do so?" Ibrahim replied, "Yes." She, at once, said, "We are not going to be lost since Allah, who has commanded you is with us."

Ibrahim walked until he was hidden from them by a mountain. There he raised his hand skyward and started praying to Allah,

﴿ رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ
ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ
تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾
[إبراهيم: ٣٧]

(O Our Lord! I have made some of my offspring to dwell in a valley without cultivation, by the sacred House; in order, O our Lord! That they may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with fruits; so that they may give thanks.)

(Ibrahim: 37)

Ibrahim left his wife and his son in the desert and went home to go on calling people to Allah. Hajar nursed her son, Isma`il and felt thirthy. The sun was scorching hot and invited thirst. After a period of time, all what she had of water was finished. The mother's milk was dry, and both mother and son were thirst. Moreover, the food was finished and the situation seemed very difficult and critical.

Isma`il began to cry out of thirst, so his mother left him to search for water. She walked hurriedly until she reached a hill called "Safa" She climbed the hill and put her hands on her forehead to protect her eyes from the sun, narrowing her eyes she looked for a well, a man, a caravan or anything else. However, there was nothing to be seen.

She came down from Safa hurriedly until she reached the valley where she kept searching. Then she came upon a hill called "Marwa" She climbed it and looked around to see if anybody was in view. Unfortunately, there was nobody at her sight. She returned to her baby who was about to die out of thirst. She had nothing to do but to return again to the Safa Hill. From there, she hurried to Marwa Hill.

All her endeavors were of no avail. She went to and fro between the two hills seven times. For this reason, pilgrims walked between Safa and Marwa

seven time, commemorating the memory of Hajar and the Prophet Isma`il.

Hajar returned after the seventh time tired and exhausted to find the water gushing from beneath Islam`i's feet. Water overflowed and the life of the mother and child were saved. The mother and child were saved. The mother cupped her hand and filled it with water as she gave thanks to Allah.

Afterwards, life began to thrive in this area. Caravans began to settle around the water which overflowed from Zamzam.

At that time, a caravan was passing westward towards Syria. When they noticed some flocks of birds flying over Makka, they realized that there must be water.

Instantly they went to Hajar and asked her permission to live beside her. Many people were attracted by that new well of water and the place began to be inhabited by people.

Umm Musa

There was a tyrant Pharaoh in Egypt. He and his clique were intoxicated with pride of race and pride of material civilization, and grievously oppressed the Israelites. He saw an odious dream. He invited the soothsayers to interpret his dream. They told him that one of Israel's sons would dethrone the pharaoh of Egypt.

Pharaoh in fear decreed that all male sons born to his Israelite subjects should be killed, and the femals kept alive for the pleasure of the Egyptians.

After pharaoh carried out his new policy he found out that to kill all male sons of Israelites might lead to the annihilation of Israelites as a whole.

As a result he might lose the output of those who worked for him, those who he enslaved, and their women whom he exploited. Therefore, he issued a command that all males should be slaughtered every other year.

Musa was born in the year in which males were to be slain. Musa's mother was afraid he would be slain. The Egyptian midwives had orders to kill male babies of Israelites. Musa was saved from them, and his mother nursed the infant at her breast herself.

But when the danger of discovery was imminent, she put him into a chest or basket, and floated him on the river Nile. Allah the Almighty said,

﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ۝٧﴾ [القصص: ٧]

{So we sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fear about him, cast him into the river, but fear not nor grieve: For We shall restore him to thee, and We shall make him one of Our Messenger.}

(Al-Qasas: 7)

No sooner was the Divine revelation completed than Musa's mother obeyed this sacred and wise call. Her motherly heart was filled with pain as she threw her son into the river Nile. However, she knew that Allah was much more merciful to her baby than she was.

Barely did she cast Musa into the Nile than she felt that she had cast her heart as well. Here heart became broken and consumed by grief. Allah the Almighty said,

﴿ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَـٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠﴾ ﴾
[القصص: ١٠]

(And the heart of the mother of Moses became void: She was going almost to disclose his (case), had we not strengthened her heart with faith), so that she might remain a (firm) believer.}

(Al-Qasa: 10)

The mother's heart felt the gaping void at parting from her son; but her faith in Allah's providence kept her from betraying herself. All what she did was to ask her daughter, Musa's sister to pursue calmly the chest.

Amazingly, the waves delivered the chest to pharaoh's palace. When the ladies of pharaoh's wife saw the chest, they carried it to her. Musa was a darling to look at, and pharaoh had apparently no son, but only a daughter. Pharaoh's wife loved the baby as Allah willed. Allah the almighty said,

﴿ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾
[القصص: ٩]

{The wife of pharaoh said, "Here is) a joy of the eye, for me and for me and for thee:

Slay him not. If may be that he will be of use to us, or we may adopt him as a son.' And they perceived not (what they were doing)!}

(Al-Qasa: 9)

This was the plan of providence : that the wicked might cast a net round themselves by fostering the man who was to bring them to naught and be the instrument of their punishment, or (looking at it from the other side) that Musa Might learn all the wisdom of the Egyptians in order to expose all that was hollow and wicked in it.

Allah the Almighty said,

﴿ فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ﴿٨﴾

[القصص: ٨]

{Then, the people of pharaoh picked him up) from the river: (It was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.}

(Al-Qasa: 8)

In all life providence so orders things, that Evil is defeated by its own weapons. Not only is it

defeated, but it actually, though unwittingly, advances the cause of Good!

No sooner did pharaoh respond to his wife than he saw her face became radiant with joy. Pharaoh brought him nurse but he refused. Many nurses were brought in and Musa still rejected each one of them. Pharaoh's wife began to weep because of Musa's cries. She did not know what she could do.

All of sudden, Musa's sister went calmly and softly and heard the entire story she went to pharaoh's guards and said,

﴿ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾
[القصص:١٢]

{Shall I point out to you the people of a house that will nourish and bring him up for you and take care of him}

(Al-Qasas: 12)

In this way, Musa was restored to his mother Musa got the benefit of his mother's milk as well as the prestige and the opportunities of being brought up in the royal family. In addition, There was the comfort of his mother. Allah Almighty said,

﴿فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ
أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾﴾
[القصص: ١٣]

{Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not know.}

(Al-Qasas: 13)

Maryam

She is Maryam bint `Imran, the daughter of the priest `Imran and his wife Hanna, who when pregnant with Maryam, vowed to dedicate the child she bore to the service of the Holy Temple in Jerusalem, and at her birth accordingly named her Maryam, meaning "servant of her Lord." Allah the Almighty said,

﴿إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا
فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ
إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ

وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ
ٱلرَّجِيمِ ﴿٣٦﴾ [آل عمران: ٣٥- ٣٦]

(Behold! Wife of 'Imran said: "O my Lord! I do dedicate into thee what is in my womb for thy special service: So accept this of me: for thou hearest and knowest all things." When she was delivered, she said: "O my Lord Behold! I am delivered of a female child!" And Allah knew best what she brought forth "And is not the male like the female. I have named her Mary, and I commend her and her

offspring to they protection from Satan the Rejected."

(Al-Imran: 35-36)

The mother of Maryam expected a male child. Was she disappointed that it was a female child? No, for she had Faith, and she knew that Allah's Fate was better than any wishes of hers. Maryam was no ordinary girl: only Allah knew what it was that her mother brought forth.

Maryam grew under Allah's special protection. Her sustenance, under which we may include both her physical needs and her spiritual food, came from Allah, and her growth was indeed a 'goodly growth". Some aprocryphal Christian writings say that she was brought up in the Temple to the age of twelve like a dove, and that she was fed by angels.

The purest of womankind, she was a great-faithed one, and miraculously conceived the Prophet `Isa (pbuh). Allah the Almighty said,

﴿ وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾ [آل عمران: ٤٢]

{Behold the angels said: "O Mary! Allah hath chosen thee and purified thee chosen thee above the women of all nations.}

(Al-Imran: 42)

Mary the mother of Jesus was unique, in that she gave birth to a son by a special miracle, without the intervention of the customary physical means. This of course does not mean that she was more than human, any more than that her son was more than human.

Being chosen as the purest of womankind, she was told that she would beget a child without wedlock. Maryam was still a virgin. No human had touched her, nor was she married or engaged. Therefore she was stunned and wonered saying,

﴿ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴾ (٢٠) [مريم: ٢٠]

(She said: How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

(Maryam: 20)

She at once heard the Divine reply,

{He said: "So (it will be): Thy Lord saith, 'That is easy for Me: and (We wish) to appoint him as a Sign unto men and a mercy from Us": It is a matter (So) decreed.}

Allah had destined her to be the mother of the Prophet `Isa (Jesus Christ) in a miraculous way.

Allah's creation is not dependent on time, or instruments or means, or any conditions whatsoever. Existence waits on His Will, or plan, or Intention. The moment He wills a thing it becomes His Word or command, and the thing forthwith comes into existence.

Allah created Adam without a father and mother. There was no man or woman before Adam. Hawwa' was created after Adam and she was created from a male without a female parties.

Both Maryam and her son, `Isa were unfortunately later taken as objects of worship by some sects of Christians because of the strangeness of `Isa's birth without a father, though as commentators point out, by such reasoning the Prophet Adam (pbuh) might better deserve to be worshipped, since he had neither father nor mother.

The amazement of the people knew no bounds. In any case they were ready to think the worst of her, as she had disappeared from her kin for some time. But now she came, shamelessly parading a babe in her arms! How she had disgraced the house of Aaron, the fountain of priesthood! The people then reminded her of her high lineage and the unexceptionable morals of her father and mother. How, they said, she had fallen, and disgraced the name of her progentors!

What could Maryam do? How could she explain? Would they, in their censorious mood, accept her explanation? All she could do was to point to the child, who, she knew, was no ordinary child. And the child came to her rescue. By a miracle he spoke, defended his mother, and preached to an unbelieving audience. Allah the Almighty said,

﴿ فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا ﴿٣٢﴾ ﴾ [مريم: ٢٧- ٣٢]

(At length she brought the (babe) to her people, carrying him (in her arms), they said: "O Mary! Truly a strange thing Has thou brought! "O sister of Aaron! Thy father was not a man of evil nor thy mother a woman unchaste!" But she pointed to the babe. They said: 'How can we talk to one who is a child in the cradle?" He said: "I am indeed a servant of Allah: He lath given me Revelation and made me

a Prophet: And He hath made me Blessed where so ever I be, and hath enjoined on me prayer and Zakat as long as I live; "He hath made me) kind to my mother, and not over bearing or unblest; "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!"

(Maryam: 27: 33)

The Prophet's Wives

Khadija Bint Khuwailid

She was the best of womankind in her lifetime. She was the daughter of Khuwailid Ibn Asad Ibn `Abdu-l-Uzza Ibn Qusayy Ibn Kilab. She was from the tribe of Quraish and of Bani Asad and was called the chaste woman. She was born in a house of glory and leadership fifteen years before the Year of the Elephant and brought up in an honorable house. She was a rational and venerable woman. She was famous for her strictness, reason and decency. Because of this, she was respected and desired by the elite of her tribe.

She got married to Abu Halah Ibn Zararah of Tamimi-tribe and gave birth to Halah and Hind. After the death of Abu Halah, she married `Ateeq Ibn `A`iz Ibn `Abdullah who was from the tribe of Bani Makhzum. They stayed together for a period of time before separation.

Then, she refused many proposals of marriage made by venerable men. She devoted her life for her children and towards managing her trade. She was wealthy and used to hire men to manage her trade as partners.

Being informed of the Prophet Muhammad's truthfulness, integrity and good manners before his Messengership, she entrusted him to run her trade

accompanied by her slave Maysarah in ash-Sham (Syria) and promised to pay to him more than to others. The Prophet agreed and travelled with Khadija's slave. He achieved great gains by Allah's willing. Khadija was quite pleased with his achievements. But what pleased and gained her admiration even more was Muhammad himself.

She started to think of him and found herself attracted to Muhammad emotionally. She had never felt such emotion before. But she started to wonder: Would he accept her proposal since she was forty years and he was only twenty-five? How could she face those whom she refused of the masters of Quraish before?

Meanwhile, her friend, Nafisa Bint Munabbih, entered and started to talk with her until she made her disclose what perplexed her. Then she comforted her and reminded her of his good character, lineage, wealth and grace over all those venerable men who sought to marry her.

No sooner did Nafisa leave Khadija than she (Nafisa) went to Muhammad. She intuitively asked him, "Why did you not marry, Muhammad?" He answered, "I cannot afford marriage." She smiled and said, "If there is anyone who could be elligible would you agree?" He asked, "Who is she?" She said instantly, "Khadija Bint Khuwailid." He said, "I would agree if she did."

Nafisa instantly went to Khadija to tell her the good news. On the other hand, Muhammad told his uncles about his wish to marry Khadija. Then, Abu Talib, Hamza and others went to Khadija's uncle, Amr Ibn Asad and betrothed his niece and offered him the dowry.

When marriage was concluded, many animals were slaughtered and distributed among the poor. They held the wedding party in Khadija's house. Halima as-Sa`diyyah who suckled Muhammad was among the audience. Khadija offered her forty sheep as a gift to the one who suckled her beloved husband, Muhammad.

When Khadija became Muhammad's wife, she set greatest examples in loving her husband and all what he desired. For example, she granted Zayd Ibn Haritha to Muhammad, when she felt that he loved him.

Likewise, she pleasantly accepted Ali Ibn Abu Talib as a member of her house due to Muhammad's wish. Allah showered incessant favors upon such happy union. He blessed them with boys and girls: al-Qasim, '`Abdullha, Zaynab, Ruqayyah, Umm Kulthum and Fatima.

Muhammed was inclined, as Allah willed, to worship in solitude. He kept on worshipping Allah in this manner in a cave on Mount Hira' for a month every year. He used to stay there for some days

living on little provision away from the vain talk and the amusement of the people of Makka who worshipped idols.

Although Khadija could not endure to be away from Muhammad, she prefered to keep silent and not to ask him what he was doing there so as not to disturb him. She did her best in order to look after him and to let him live peacefully at home. When going to the cave, she kept watching him and then sent whosoever could guard him without disturbing him.

The Messenger of Allah kept doing that for a period of time. Then came Jibreel (peace be upon him) with Allah's bless while Muhammad was in Hira' in Ramadan. Having received Allah's revelation, he went home scared, pale and trembling. He said, "cover me, cover me." After she knew what had happened, he said to her, "I am scared, Khadija" This rational wife replied, "May Allah look after us, Abul-Qasim, what good news, my cousin. So be steadfast. By Whom in Whose hand is Khadija's soul I think that you are the Prophet of this nation. By Allah, Allah will never make you lose. You keep good terms with your relatives, are truthful, help the weak, are a good host to your guests and help the afflicted."

Such encouragement comforted the Prophet's heart. She then went to her cousin Warqa Ibn Nawfal

to tell him what had happened to Muhammad (pbuh). Accordingly, Waraqa proclaimed,

"Holy is He, Holy is He, by whom in whose hand is Waraqa's soul if you are truthful, Khadija, it is the great angel who came to Musa and `Isa. Surely, he is the Prophet of this nation. Would you tell him to be steadfast."

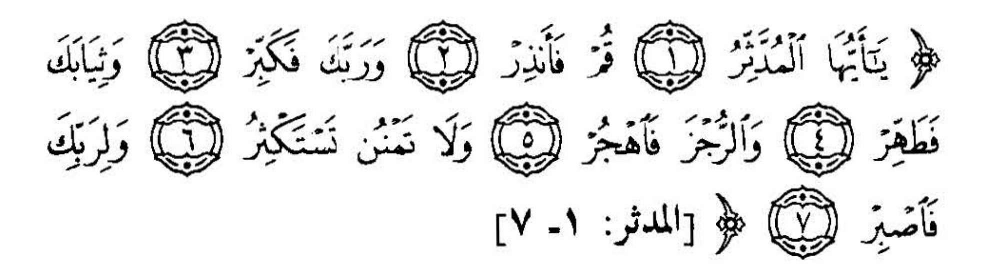
Afterwards, the wife went aforetime to please her husband with the good tiding. Then, she brought him to her cousin, Waraqa to listen to him together. When Waraqa watched the Prophet approaching, he shouted, "By whom in whose hand is my soul, you are, the Prophet of this nation. You will be rejected, hurt, expelled, fought. Had I lived until such day, I would have supported you. Then he kissed his head."

Muhammad asked, "Would they expel me? Waraqa replied, "Yes, None has claimed what you claim without being fought. I would like to live until such day." Then Waraq died soon after.

The Prophet was pleased upon hearing Waraqa's prophecy. He realised what his mission to his people was to be and this was Allah's law concerning His Prophets and all callers to Him. Therefore, no matter how severe sufferings or persecution were he was ready to meet.

Khadija was the first to believe in Allah and His Messenger and to embrace Islam. This faithful and

loving wife supported her husband, the Prophet (pbuh), and helped him endure the most severe kinds of torture and persecution. Then, she relieved him when he was hurt or rejected. When they called him a liar, she alone remained true. Then the Qur'anic verses were revealed:



{O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And the garments keep free from stain! And all abomination shun! Nor expect, in giving, any increase (for thyself)! But, for thy Lord's (cause) be patient and constant!}

(Al-Muddathir: 1-7)

Henceforth, the noble, Prophet started a new life, full of blessings and hardships. He told his wife that the time of sleep and comfort was over. Khadija, then, began to summon people to Islam beside her husband. The first fruits of their work were her slave Zayd and her four daughters (may Allah be pleased with them all).

Afterwards, the Muslims suffered many different kinds of chastisement. But khadija was as

steadfast as a mountain. She put before her eyes Allah's statement:

﴿ الٓمٓ ﴿١﴾ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ ﴾ [العنكبوت: ١-٢]

{Alif. Lam. Meem. Do men think that they will be left alone on saying, 'we believe', and that they will not be tested?}

(Al-Ankabut: 1-2)

When Allah took the soul of her two young sons: al-Qasim and `Abdullah she kept patient. She also saw the first martyered woman in Islam (Sumayyah) when she suffered the deathly trials at the hands of the tyrants.

She bid farewell to her daughter, Ruqayyah when migrating to Abyssinia with her husband, Uthman ibn 'Affan, to escape the torture of Quraish and to preserve her belief.

She witnessed and lived in all hard times, full of hardships and struggle without being desperate. She, all the time, kept before her eyes Allah's saying:

﴿ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾ ﴾ [آل عمران: ١٨٦]

{Ye shall certainly be tried and tested in your possessions and in yourselves; and ye shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship partners partiently, and guard against evil, then that indeed is a matter of great resolution.}

(Al-`Imran: 186)

Before all of this, she witnessed her truthful and kind husband suffering several types of trials while summoning to Allah. However, he kept patient seeking Allah's reward. The more trials, the more patience and steadfastness. He refused all luring offers when the bidders tried to entice him from the belief. Furthermore, he swore an oath in one such situation by saying:

"By Allah, my uncle, had they put the sun on my right hand and the moon on left to leave this matter, I would not have left it until Allah disclosed His will or I die."

Thus, this striving mistress, Khadija followed her husband, Allah's Messenger (pbuh) in belief and perseverance. When the people of Quraish boycotted Muslims to besiege them politically, economically and socially, she stood by Muslims in Abu Talib's valley leaving her house to stay there for three years. The items of this boycott was written in a scripture and was hanged in Ka'ba. She patiently endured the

sufferings of such siege with the Messenger and his followers. She gave all what she had in this trial though she was sixty-five.

Three years after the siege Abu Talib died followed by Khadija (may Allah be pleased with her), three years before Hijra (immigration to Madina). The Prophet suffered many afflictions after the death of Khadija who was his truthful minister.

The righteous soul went to her Lord after the end of her lifespan. She was really an excellent example in the field of the call to Allah and striving for His cause. She was a wise wife who gave all what she had to please Allah and His Messenger. Therefore, she deserved to be greeted by Allah and be informed that she would have a house in paradise. The Prophet (pbuh) said,

> *"The best of women in it (Paradise) is Mariyam bint `Imaran. The best of women in it is Khadija bint Khuwailid."*

May Allah be pleased with Khadija bint Khuwailid, a chaste mistress, loyal wife, truthful and the striving believer in the cause of belief with all what she had of worldly benefits. May Allah give the best reward.

Sawda Bint Zam'a

She was Sawda bint Zam`a Ibn Qays Ibn `Abd Shams Ibn `Abdul of Banu Amir, Quraish. Her mother was ash-Shamus bint Qaus Ibn Zayd Ibn Amr of Banu an-Najjar.

She was a noble and venerable lady. She first married as-Sakran Ibn Amr, the brother of Suhail Ibn `Amr al-`Amiriy whom she accompanied when emigrating to Abyssinia among the eight people of Banu `Amir who left their homes and their properties and crossed the sea to escape torture and preserve their religion. No sooner was her affliction in Abyssinia over than her husband died and she became a widow.

The Prophet (pbuh) sympathized with this faithful widow immigrant. Therefore, as soon as Khawla bin Hakim mentioned her before him, he offered to help and stand by her especially because she grew old and needed someone to look after her. In the books of the prophetic biography it was narrated that none dared to speak to the prophet about marriage after the death of Khadija, who alone believed him when the people rejected him. She enriched him, when he was poor and from her did Allah grant him his offspring.

After such grief, Khawlah went to the Prophet (pubh) and leniently said, "Would you not marry Messenger of Allah?" He sadly answered, "Who could replace Khawlah?"

She said, "Whoever you like a virgin or non-virgin. He said, "Who is the virgin?" She answered, "The daughter of the one you love most, `Aisha bint Abi Bakr."

After a while the Prophet (pubh) asked, "Who is the non-virgin? She replied, "Sawda bint Zam`ah (may Allah be pleased with her)." Then, the Prophet (pbuh) betrothed `Aisha (may Allah be pleased with her) and married Sawda who remained his only wife for about three years until he married `Aisha. All the people of Makka wondered how the prophet would get married to such an old widow who lost all her beauty! How could she succeed, the mistress of Quraish?

As a matter of fact, Sawda or any other wife could not succeed Khadija. But this was a kind of charity and mercy from the Prophet of mercy (pbuh).

Sawdah served the household of the Prophet and his daughters. She pleased the Prophet's heart and helped him go on calling for Allah. Three years later, `Aisha, Hafsa, Zaynab, Umm Salama and others came to the Prophet's house as wives. Then, Sawdah realized that the Prophet (pbuh) had only

married her out of sympathy, after her husband's death. She knew this fact clearly when the Prophet (pbuh) wanted to kindly separate from her to release her of such critical position. Being informed of the Prophet's intention of divorce, she felt that as if she was living in a nightmare. Therefore, she entreats the prophet, by saying, O Messenger of Allah, hold me. By Allah, I did not seek to have a husband but I just hope that Allah may resurrect me as your wife on the Day of Judgement." Thus she (may Allah be pleased with her) preferred the Prophet's desire and granted her night to `Aisha to please the Prophet's heart. The Prophet (pbuh) responded to her noble feelings. Then Allah revealed,

﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَٱلصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾﴾ [النساء: ١٢٨]

{There is no blame on them if they arrange an amicable settlement between themselves, and settlement is best;}

(An-Nisa': 128)

Sawadah remained in the Prophet's house thankful and grateful to Allah that He inspired such solution to her in order to be with the best of Allah's

creatures and to be mother of the faithful and a wife of the Prophet in Paradise.

She (may Allah be pleased with her) died at the late years of `Umar's era. `Aisha, the mother of the faithful kept on remembering her favor as saying,

> *"No woman I would like to imitate her save Sawdah bint Zam`ah who said when she grew old, "O Messenger of Allah I granted my day to `Aisha. But she has some kind of harshness."*
>
> (Reported by Muslim)

Aisha Bint Abu Bakr

She was a teacher of men, bint as-Siddiq, the Prophet's caliph, Abu Bakr `Abdullah Ib Abu Quhafah, Uthmen Ibn `Amir of the Quraish, Makkan, Mother of the Faithful, and the wife of the noble Prophet (pbuh). She was the closest wife to the Prophet and the daughter of the closest man to him.[1] Her innocence was revealed from the top of the seven heavens.

She showed the world how the woman could be more knowledgeable than men, politician or warrior fourteen centuries ago. She was not a university graduate and did not study at the hands of orientalists or westernists.

Rather she apprenticed and graduated in the prophetic school, the school of faith and knights. From the tender years of her age the shiekh and the most pious of Muslims, her father Abu Bakr as-Sidiq brought her up. Then the Prophet (pbuh) the best and the most honorable creature look after her when she was a youth. Therefore, she aquired a great deal of knowledge that was transmitted over the centuries.

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[1]Amr Ibn al-As related that he asked the Prophet (pbuh), "Who do you love most, O messenger of Allah? He replied "Aisha. "Who is from among men?

What she left of literature or legal opinions is now studied in many universities all over the world. Further her complete works could be points of study for any one who is interested in the Arab and Muslim history.

The Prophet (pbuh) married her according to Allah's command.[2] He (pbuh) betrothed her and Sawda at the same time but he married the latter who stayed with him for three years until he got married to `Aisha in Shawwal after the battle of Badr. The young bride, then, moved to the new house of the Prophet, which consisted of a room beside the mosque and was built of clay and palm-trees. The room was furnished with a mattress of palm-leaves beneath which there was nothing but a mat. As for the door it was just a curtain of hair. In such a modest room `Aisha started her marital life which became the speech of the world.

As awife of the Prophet (pbuh), `Aisha adopted a great position. She became a model for all women anywhere and in any time she was an ideal wife. She relieved the Prophet's grief when suffering the hardships of life and the da`wah.

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[2]Aishah related that the Prophet (pbuh) said to me, "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth and said to me, "This is your wife." I removed the piece of colth from your face, and there you were. I said to myself, "If it from Allah, then it will surely be." [Reported by al-Bukhari and Muslim]

She endured poverty and hunger with the Prophet (pbuh). It is related that they spent two or three months without cooking. All what they feed on were just dates and water.

Once, when Muslims became luxurious, she was given one hundred thousand dirhams as a gift while she was fasting voluntarily. But she, at once, spent it in the cause of Allah. She was so poor that she had nothing to break her fast on. Thus, her maid asked her, "Would not you reserve a dirham in order to buy meat for breakfast?" She answered, had you reminded me, I would have done. She was a patient poor, and a modest wealthy woman. She did not adhere to this worldly life. Therefore, she thought that poverty and wealth were alike.

She was an ideal wife who was interested in learning from the Prophet (pbuh). Therefore, she became so knowledgeable that she was able to teach men and was a source of authorization and documentation in hadith transmission, and sacred law.

Az-Aubairi said, "If we compared `Aisha's knowledge to all women, `Aisha's would surpass them. Hisham Ibn Urwa said, I have never seen any one who could have knowledge of an ayah (a Qur'anic verse), an obligatory act, a Sunna act, poetry, history, lineage, judgement, or medicine better than `Aisha. I asked her, "What about medicine? How did you learn it, aunt?" She

answered, "When I was sick, the Prophet prescribe (treatment) for me as did he when the people became ill. I also heard the people prescribing treatment to each other. Thereby I memorized such prescriptions.

Once, Masruq was asked, "Did `Aisha perfect the obligatory acts." He answered, "By Allah, I have seen the great prophetic companions asking her about the obligatory acts."

Yet, she (may Allah be pleased with her) was jealous. She was the most jealous wife of the Prophet (pbuh). This can be the nature of the woman; to be jealous of other wives. But such jealousy had ever never led her to hurt any other wife.

Let us now turn to the most critical incident in `Aisha's life: the incident of ifk (the lie). On the return from the expedition of Banu Mustaliq there occurred what would hurt `Aisha and in turn the Prophet's honour. When the march was ordered, `Aisha was not in her tent, having gone to search for a valuable necklace she had dropped. As her litter was veiled, it was not noticed that she was not in it, until the army reached the next holt. Meanwhile finding the camp had gone. She sat down to rest, hoping that someone would come back to fetch her when her absence was noticed. It was night, and she fell a sleep. Next morning she was found by Safwan, a Muhajir. Who had been left behind the camp expressly to pick up anything inadvertently left behind. He put her on his camel and brought her,

leading the camel on foot. This presented an occasion to the Prophet's enemies to raise a malicious scandal. The ringleader among them was the chief of Madina Hypocrites, Abullah Ibn Ubai.

`Aisha was in extreme pain and anguish for an entire month because of the slander that was spread about her. Her husband, the Prophet (pbuh) and her father were also placed in a most awkward predicament, considering their position and the great work in which they were engaged.

Eventually, Allah revealed some Qur'anic verses to free `Aisha's from such accusation. `Aisha was an ideal woman in suffering and afflictions. Therefore, she was a model for all women in both prosperity and adversity.

During the Prophet's illness, after returning from the farewell pilgrimage he felt that he was about to die. It is narrated that when the prophet was being carried to spend his nights with his wives in turns, he would ask, where should I go tomorrow? Where should I go tomorrow? (hoping to be `Ashah's turn). Then, the mothers of the faithful offered, pleasantly, their turns to `Aisha (may Allah be pleased with them all) to be treated where he liked. They said, O Messenger of Allah, we gave our turns to `Aisha.

The Prophet (pbuh), then moved to `Aisha's home who took care of him day and night. She

would like to sacrifice herself for him as saying "I sacrifice you with my father and mother, O Messenger of Allah." At the last moment of the Prophet's life, his head was placed on `Aisha's knees.

She said, "The Prophet (pbuh) died in the night of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva." At this moment, `Abudur-Rahan Ibn Abi Bakr entered holding a soft siwak (tooth stick). The prophet looked at the siwak. I thought that he wished to brush his teeth with it. I took the siwak, chewed and then perfumed it. Then I gave it to the prophet who in turn brushed his teeth very well. As he returned it back, his hand fell down. I began to supplicate Allah with a du`a often said by Jibreel and also by the prophet during his illness. However, the Prophet did not supplicate Allah with this du`a in this time. He then looked skyward and said (ar-Rafeeq al-`Ala) the heavens. Then he died. Praise be to Allah who mixed my saliva with his at the last moment of the Prophet's life.

The Prophet (pbuh) was buried where he died, in her home. She lived after him teaching men and women, and formulating the history of Islam until her death. She died on Tuesday night 17th of Ramadan, 57 AH she was sixty-six by then. May Allah have mercy and be pleased with her.

Hafsa Bint `Umar

She was Hafsa bint `Umar Ibn al-Khattab. Allah supported Islam by means of her father `Umar. She was beautiful and pious woman. She got married to Khunis Ibn Hudhafa Ibn Qays as-Sahami who was from Quraish. He was a part of the two emigrations: to Abyssinia and to Madina. He fought in Badr and Uhud. In the latter battle he was fatally wounded and died shortly thereafter. Hafsa was eighteen years by then.

`Umar was depressed for his daughter's affliction who became a widow at such a young age. Whenever he went home and saw his sad daughter, he grieved. After a long period of thinking he decided to choose a husband for her to provide her with what she had lost of repose along six months, or more.

He first chose Abu Bakr, (may Allah be pleased with him) the dearest person to the Prophet (pbuh) `Umar, at once, went to Abu Bakr to offer him his daughter for marriage. `Umar thought that Abu Bakr would not refuse to marry a young pious woman who was the daughter of the man by whom Allah supported Islam. Having sympathetically listened to him, Abu Bakr did not respond.

`Umar went back with a broken heart and almost did not believe what had happened. He then went to Uthman Ibn Affan whose wife, Ruqayya, the daughter of the Prophet had recently died. Having offered him his daughter to marry, he apologized by saying, "I think I would not like to marry at the present time."

`Umar's gloom increased by Uthman's refusal, which followed Abu Bakr's. He became angry with his two intimate friends. Then, he went to the Prophet (pbuh) complaining about Abu Bakr and `Uthman. Thereupon, the Prophet (pbuh) smiled and said,

> *"Hafsa will get married to someone who is better than Uthman and Uthman will get married to someone who is better than Hafsa."* *(Reported by al-Bukhari)*

Accordingly `Umar was elated to receive such a great honour which he never thought about it. He went off to tell whomever he met. When Abu Bakr met him, he realized the source of his joy. Therefore, he congratulated him and apologized by saying, "Do not be angry with me, `Umar. The Prophet has mentioned Hafsa before and I could not disclose the Prophet's secret (pbuh). Had he left her, I would have married her."

All people in Madina was pleased with the Prophet's marriage to Hafsa bint `Umar. It was

contracted in the month of Sha`ban in the third year of Hijra. They blessed the marriage of `Uthman to Umm Kulthum bint Muhammed (pbuh) in the month of Jumada al-Akhirah in the same year as well. Thus, Hafsa joined the rank of the Prophet's pure wives, mothers of the faithful who were, by then, Sawdah and `Aisha.

Among the other wives of the Prophet (pbuh), `Aisha was the most intimate and closest one to Hafsa. His father, once, said to her, " How would you be like `Aisha and how would your father be like hers?"

It is Hafsa and `Aisha who backed up each other against the Prophet (pbuh). Consequently Allah the Almighty said,

﴿ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾ ﴾ [التحريم: ٤]

{If ye two turn in repentance to Allah, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his protector and Gabriel}

(At-Tahrim: 4)

It is narrated that the prophet (pbuh) divorced Hafsa once when she backed up against him. Then he took her back according to Jibreel's command:

"Take Hafsa back; she fasts and prays in the night all the time."

Hafsa realized the gravity of what she had done to her noble husband when she disclosed his secret. But after the Prophet forgave her, she lived in tranquility and repose again.

When the Prphet (pbuh) died and Abu Bakr (may Allah be pleased with him) succeeded him, it was Hafsa who was chosen to keep the first copy of the glorious Qur'an. She kept on worshipping Allah devoutly, fasting, praying and keeping the copy of the Muslim constitution, the immortal miracle and the source of legislation and belief.

When her father, the caliph of the Muslim felt that he was about to die after he was stabbed by Abu Lu'lu`a, the Zoroastrian in the month of Zul-Hijjah, 23 AH Hafsa was the guard of what he left of inheritance.

She (may Allah be pleased with her) died in Mu'awiyah ibn Abu Sufyan's era after she commended her brother Abdullah with what she had been commended by her father. May Allah be pleased with the guard of the Qur'an.

Umm Salama

She was Hind bint Umayyah Ibn Al-Mugheerah al-Makhzumiyyah who was from Quraish. His father was a prominent master in Quraish. He was called Zad ar-Rakib (a provision for the passenger). This was because, when travelling he used to suffice whomever accompany him. As for her mother, she was `Atikah bint `Amir ibn Rabi`ah al-Kananiyyah who was from Banu Firas.

Besides her honorable and well-established lineage, she was a beautiful and an intuitive woman. She first got married to Abu Salama, `Abudullah Ibn `Abdel-Asad al Makhzumi who emigrated twice: to Abyssinia and Madina.

She was a good, loyal and obedient wife who stood by her husband and suffered many kinds of torture with him in the cause of Allah. Then, she immigrated with him to Abyssinia to escape torture and to preserve the belief. They left all what they had of property, kin and land. There, she gave birth to Salama.

After the chart of boycott had been nullified, and after Hamza and `Umar had embraced Islam, they returned to Makka with the other people. After the Prophet (pbuh) had given permission to Muslim to emigrate, Abu Salama decided to leave with his

family. It was a tragedy, so let us lend our ears to Umm Salama to narrate the details of this story.

Umm Salama said, "When Abu Salama decided to set out for Madina, he prepared his camel to carry me and his son on it. Then, he led the camel towards Madina. Being seen by men of Banu al-Mugheerah, they obstructed us. They said, "We could not control you, Abu Salama? What about your wife? Why did we let you wandering with her in the land? Then, they pulled the camel's rein from his hand and took me back. Accordingly, enraged with anger, Banu `Abdel Asad took my son and said to my husband's family, "By Allah we would not leave our son in her custody after you had taken him from our kin."

Then, each group took one of the boy's arms and started to pull until they took off his arm. Afterwards, my husband's family took the boy and my family detained me.

Abu Salama went to Madina alone to preserve himself and his belief. Meanwhile I felt alienated, as I could not see my husband or my son. Every day I used to go out and sit in the same place where I lost my husband and son. There I sat to remember them and wept for a year. Eventually, once, a cousin of mine passed by me and found me in such a state. He sympathized with me. Then he went a head to my family and said, "O kinsmen would you release this poor woman. You kept her away from her husband and her son."

He kept on stimulating their sentiments until they released me. Thereupon, Banu `Abdel Asad gave me my son back. I got my camel ready and then I set out alone for Madina where my husband lived.

When I arrived at Tan`eem (a place in Makka) I met `Uthman Ibn Talha (who was at that time an atheist) but he embraced Islam during the truce of Hudaibiyah). He said, "where were you going, daughter of the provision of passengers?" I replied, to my husband in Madina. He asked, "Did you have any one accompanying you?" I said, "I have none but Allah and then my son. He, therefore, said, "By Allah I would not leave you alone."

He held the camel's rein and went forward to Madina. By Allah, I have never seen any generous or honorable Arab like him. When we had to rest, he tied my camel and then took himself away and sat down under a tree. When we were about to go on walking, he prepared my camel and then kept himself aside and then said, "Now you on ride".

After I rode the camel, he then came to lead it. He kept on doing that until we reach Madina. When he saw the village of `Umar ibn `Auf in Qiba' where Abu Salama lived, he said,"That was your husband's village, you could go to him by Allah's blessing." Then, he went back to Makka.

Thus, Umm Salama was the first emigrant woman to Madina as was she to Abyssinia.

In Mainah she devoted her life to rearing her children. This is the most important role of women i.e., to look after her children and to comfort her husband in order to let him fight in the cause of Allah and raise higher the banner of Islam. Thereby, Abu Salama fought in the battle of Badr and Uhud very well until he received an arrow in his forelimb. He treated his wound until he thought that it became better.

Two months later after Uhad, the Prophet (pbuh) was informed that Banu Asad were gathering to attack him in Madina. He, therfore, called Abu Salama and appointed him as the leader of a squad of about 150 men including Abu Ubaidah and Sa`d ibn Abu Waqqas to attack them in Qutn (a mount).

Following the Prophet's instructions Abu Salama attacked the enemy suddenly in the morning, before they were prepared and they were victorious. In addition to the spoils of war, which they had gained, they also restored the Muslims position, which had been affected in Uhud.

In this battle Abu Salama's wound, which he had received in Uhud was stirred again. Accordingly he remained in his bed to be treated Meanwhile, he said to his wife, "Umm Salama, I heard the Messenger of Allah (pbuh) as saying,

"When a Muslim meets a catastrophe and says "To Allah we shall return" and then says, "O Allah! May You reward me for my catastrophe and replace it with something better", he will get what he asks."

One day the Prophet (pbuh) went to visit him. No sooner was the Prophet about to leave than Abu Salama died. Thereby, the Prophet (pbuh) closed his eyes with his honorable hands. Then he looked skyward and said,

"O Allah! May you forgive Abu Salama, raise his rank among the closest people, succeed him in his family and forgive us and him, O the Lord of Worlds."

Umm Salama received this catastrophe with a faithful heart and a patient soul. She surrendered to Allah's destiny and remembered what Abu Salama narrated on the authority of the Prophet (pbuh). Then she said, "O Allah reward me for my catastrophe... She was reluctant to complete the du`a:

"and replace it with something better."

She wondered, who could be like Abu Salama!? But finally she completed the du`a as a worship to Allah.

After her waiting period (out of mourning for her deceased husband) had ended, many great

companions proposed marriage to her. It was the Muslims customs when one of the them died, they looked after the deceased's wife by marrying her. But Umm Salama rejected them all.

The Prophet (pbuh) thought of this hononrable, true faithful and patient woman. He thought that it is better not to leave her alone without a husband.

One day as she was tanning a hide of an animal, the Prophet (pbuh) asked for her permission to enter. She permitted him and offered him a pillow on which he sat down. He, then, proposed marriage to her. Umm Salama was amazed and did not believe what she heard. She soon remembered the hadith related by Abu Salama:

> *"and replace my catastrophe with something better."*

She realized that this surely the best replacement. But because she was true and faithful, she did not hesitate to disclose her defects before the Prophet (pbuh). She said, welcome O Messenger of Allah. How could not I like you!? but I am very jealous and I fear I might do something that leads me to incur Allah's torture. I am also an old woman and have children. Thereupon, the Prophet (pbuh) said, I am older than you and there is no blame if a man marries a woman who is older than him. As for your statement; "I have children," Allah and his Messenger will suffice them.

Then, as for your saying, "I am very jealous", I will invoke Allah to make you forget such a habit. Then, Umm Salama surrendered to the Prophet (pbuh) and said, Allah substitutes Abu Salama for whom is better than him: the Messenger of Allah (pbuh). She, then, became a Mother of the Faithful. She lived in the Prophet's home putting before her eyes such new honourable position.

She was a rational and wise woman. In the day of Hudaibiyah, the Prophet (pbuh) commanded his companions to slaughter their animals after he concluded the truce with Quraish. However the companions did not respond. They thought that such truce was a kind of oppression to Muslims. The Prophet (pbuh) repeated his command three times without any response. Accordingly, he went home angry and mentioned what had happened to Umm Salama. Therefore, she (may Allah be pleased with her) said, O Messenger of Allah if you would like the Muslims do what you want, you would better go out and do not speak with any one until you slaughter your camel and have your hair cut.

Then, the Prophet (pbuh) approved her opinion and did what she said. As soon as the people saw the Prophet doing that, they started to slaughter their animals and cut the hair of one another to such an extent that they were about to kill one another.

After the Prophet's death, Umm Salama kept watching the procession of events and declaring her

opinions to guide the people and keep them away of corruption and oppression particularly the rulers.

Eventually, she died in the month of Zul-qi'dah, 59 AH She was eighty-four by then. Actually, she set a good example to Muslim women.

Umm Habeeba

Ramla Bint Abu Sufayn

She was Ramla bint Abu Sufyan, the leader of Quraish and the unbeliever's until the great victory. But, she embraced Islam though her father was an atheist by then. He could not convince her to stay an atheist. Furthermore, she endured all kinds of hardships and sufferings in the cause of Allah and her belief.

She got married to `Ubaidellah Ibn Jahsh who embraced Islam as well. When Muslims were put into affliction and persecution she emigrated to Abysinniya with her husband where she gave birth to Habeeba, a girl.

She kept patient and endured the sufferings of alienation and estrangement until she was taken by something she did not expect. Let us lend our ears to her to know what happened.

She said, "I saw in a dream my husband, Ubaidellah Ibn Jahsh in bad and disfigured appearance. I was a horrible dream. In the morning I found that he converted to Christianity. I told him what I had seen in my dream. But he did not care about that."

This wretched abostate did his best to convert his wife. But she refused and resorted to her belief.

She begged him to stay a Muslim but he refused. Then he started to drink wine so excessively that he died after few days.

Afterwards Ramla not only suffered alienation in the land to which she emigrated but also she became a widow. Yet she kept patient and endured such severe afflictions. She put before her eyes Allah's saying:

﴿ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ
يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ
يَجْعَل لَّهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ
عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ
شَيْءٍ قَدْرًا ﴿٣﴾ ﴾ [الطلاق: ٢-٣]

(And for those who fear Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could expect. And if any one puts his trust in Allah, sufficient is His purpose: verily, for all things has Allah appointed a due proportion)

(At-Talaq: 2-3)

One day she saw in a dream that someone called her by saying, "O mother of the faithful." She interpreted her dream to mean that the Prophet

(pbuh) would marry her. Such a dream strengthened her fortitude as Allah willed.

No sooner did her waiting period end than an abyssinian slave girl visited her to offer her the Prophet's proposal to marry her. She, out of joy, said to the maid aloud, "may Allah bless you" She also gave her what she wear of jewelry. Then she sent to Sa`id Ibn al-`As to commission him to conduct the marriage upon the request of Nagus who was commissioned by the Prophet (pbuh).

In the evening, Nagus gathered all Muslims in Abyssinia. Muslims gathered together headed by Ja`far Ibn Abu Talib, the Prophet's cousin. Thereupon, Nagus delivered a speech. He said,

> *"Praise be to Allah, the Sovereign, the Holy One, the Source of Peace (and perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Justly Proud. I testify that there is no god but Allah and Muhammad is the Messenger of Allah about whom `Issa Ibn Maryam (pbuh) told. To proceed: The Messenger of Allah sent me a message and asked me to give him Umm Habbeebah bint Abu Sufyan in marriage. Therefore, I responded to what the Messenger of Allah asked. Thereby, I'll give her four hundred dinars as a*

dowry. He, then, poured the dinars before the people.

Afterwards, Khalid Ibn Sa'id had the turn to speak. He said,

"Praise be to Allah. I praise Him and seek His help. I testify that there is no god but Allah and Muhammad is His servant and His Messenger, whom He sent with the guidance and the Religion of Truth and that He will make it prevail over all religions, even though the pagans may detest it.

To proceed: I responded to what the Messenger of Allah asked. Thereby, I'll give him Umm Habbeebah bint Abu Sufyan in marriage. May Allah bless the marriage to the Prophet (pbuh).

Then, Nagus paid the dowry to Khalid Ibn Sa`id and held the wedding feast and said, "Have a seat; it is the Prophets sunna when marrying to offer food."

When the Muslims came out victorious in Khaybar and the emigrants of Abyssinia returned at the same time, the Prophet said, "I do not know with what occasion I should be happy!" The victory in Khaybar or the advent of Ja`far?

Umm Habeebah was among the emigrants. There, he consummated his marriage with her in the sixth or seventh year of the Hijrah calendar.

Umm Habeebah kept on preferring her belief to all ties of kinship. She declared that all what she was concerned about was Allah and His Messenger (pbuh). This was illustrated in her attitude to her father Abu Sufyan when he visited her in Madina. His visit was to try convincing her husband, the Prophet (pbuh) to renew the period of Hudaibyah covenant after the disbelevers had breached their covenant. Abu Sufyan wanted to sit down upon the Prophet's mat, but she folded it and put it away. He wondered, "O daughter, I do not know whether it is better for me to sit upon this mat or not." She quietly answered, "It is the Prophet's mat and you are a disbeliever and impure. Thereby I did not like you to sit upon the Prophet's mat. He said, "O daughter, "you are surely seized by something evil after you left me." She firmly answered, "It is better to say, "Allah had guided me to Islam. O father, you are the leader of Quraish. I wonder how you could miss entering Islam. You only worship a deaf and blind stone. Then, he went back angry. What a great a ttitude that deserve all kind of reverence and respect.

After the Prophet's death (pbuh), Umm Habeebah stayed in her home. She would only leave for prayer. She did not leave Madina but for performing pilgrimage until she died. She was

seventy years by then. She set a great example in adhering to belief and desisting the pre-Islamic values. She disregarded the ties of kinship when it contradicted her belief. May Allah be pleased with her.

Zaynab Bint Jahsh

She was Zaynab bint Jahsh, a Mother of the Believers, bint Rabab Ibn Ya`mur. Her mother was Umaima, the Prophet's aunt from the paternal side. She was called Burra before the Prophet married her. The Prophet (pbuh) changed her name to Zainab.

The Prophet (pbuh) betrothed her for his previous slave, Zayd Ibn Harithah (the beloved of the Prophet (pbuh). Zainab and her family did not like such proposal. But the Prophet (pbuh) said, "I like it for you". She said, "O Messenger of Allah, I do not like it for myself. Moreover, I am the most beloved single woman in my family and I am your cousin. Thus I could not do that." Therefor, Allah the Almighty revealed,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَـٰلًا مُّبِينًا ﴿٣٦﴾﴾ [الأحزاب: ٣٦]

{It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: If anyone

disobeys Allah and His Messenger, he is indeed on a clearly wrong path.}

(al-Ahzab: 36)

Thereupon, Zaynab got married to Zayd to obey the command of Allah and His Messenger and to be committed to the Islamic principle in which all people are equal. None can be preferred to another except by piety. The marriage however turned out to be unhappy. Zaynab the high-born looked down upon Zayd the freedman who had been a slave. And he was not comely to look at. Both were good people in their own way, and both loved the Prophet, but there was mutual incompatibility and this is fatal to married life. Zayd wished to divorce her, but the Prophet (pbuh) asked him to hold his hand and to fear Allah although the Prophet had known previously that there must be divorce and he himself will be commanded by Allah to marry her. The aimed was to destroy the pagan taboo about adopted sons and superstition of erecting false relationships to the detriment or loss of blood relations. However, the Prophet (pbuh) would not want to tell Zayd or any other what the purpose of Shari`ah was behind such a marriage. He feared that the people, especially disbeliever's, might circulate that Muhammad got married to his son's wife thereupon Allah revealed,

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

[الأحزاب:٣٧]

{Behold! Thou didst say to one who had received the grace of Allah and thy favorer: "Retain than (in wedlock) thy wife, and tear Allah." But thou didst hide in thy heart that which Allah was about to make manifest:

Thou didst fear the people, but it is more fitting that than shouldst. Fear Allah. Then when Zayd had dissolved (his marriage) with her we joined her in marriage to thee: In order that (in future) there may be no difficulty to the believers in the (matter of) marriage with the wives of their adopted sons; when the latter have dissolved (their marriage) with them. And Allah's command must be fulfilled.}

(al-Ahzab: 37)

Al-Waqidi stated, this ayah (verse) was revealed while the Prophet (pbuh) was talking to `Aisha at home. Then, he had a shiver and then recovered and smiled. He said, who would go to please Zainab? Then, he recited the verse. When she was informed, she thanked and prayed to Allah.

Thus, Allah joined Zaynab (may Allah be pleased with her) in marriage to His Prophet (pbuh) without a bride's guardian or witnesses. The contract of marriage was stated in the glorious Qur'an. She boasted over the other mothers of the faithful by saying, "It is your families who concluded your marriage but Allah concluded mine from above His throne"

In another version, she said, "Allah concluded my marriage in the heaven." And in another version she said, "Allah concluded my marriage from above the seven heavens." She also said, "I have the most honorable guardian; your families concluded your marriage and Allah concluded mine from above the seven heavens."

She was righteous, pious and truly faithful. `Aisha ascertained that by saying, "I have never seen a woman who is better than Zaynab in religion, piety, truthfulness, keeping good terms with kinship relationship, charity, doing devotional work."

She (may Allah be pleased with her was generous, charitable she would tan hides and weave

clothes to give them in cause of Allah to the needy and the poor.

When she died `Aisha said, "A thank-giver a devout and a haven of orphans and widows has passed away." Then she said, "Once the Prophet (pbuh) said to his wives,

> *"The one who will die after me is the one with the biggest hand"*

Then, after the Prophet's death we gathered together and extended our hands higher along the well. They kept doing that until Zaynab bint Jahsh died. She was not taller than us. But we realized that the Prophet (pbuh) meant, the long hand which spends charity.

Zainab worked for the poor, for whom she provided from the proceeds of her manual work, as she was skilful in leatherwork. She died soon after the Prophet (pbuh) The leader of the believers, `Umar ibn al-Khattab prayed over her corpse. The people of Madina walked in her funeral until they buried her in Baqee'. She was the first to die after the Prophet (pbuh) among his wives. May Allah have mercy on her.

Safiyya Bint Huhayy

She was Safiyya bint Huyay Ibn Akhtab ibn Sa`yah. She belonged to al-Lawi ibn Israel ibn Ishaq ibn Ibrahim (may peace be upon them all) she was also a descendent of the Prophet Harun. She was chaste, rational, beautiful, religious and of good family. She got married to Sallam ibn Abu Al-Huqaiq before Islam. Then she married Kinanah ibn Abu al-Huqaiq. Both of her husbands were Jewish poets. Kinanah was killed was in the battle of Khaybar and his wife, Safiyya was captured like all other Jewish women.

Bilal, the Prophet's Muezien led Safiyya and a cousin of hers and made them cross the scene of fighting in which there were many Jewish deaths. Safiyya kept patient and did not worry or cry. Unlike Safiyya, her cousin cried, slapped her cheeks and put earth over her head.

They were brought before the Prophet (pbuh). When the Prophet (pbuh) noticed the impatient state of Safiyya's cousin which was manifested in her torn dress, dusty face and cries, he said, "Take this devil away!" Then he came close to Safiyya and looked kindly to her. Then he said, "Did mercy forsake you Bilal to lead two women through the deaths of their men."

Then, the Prophet turned to Safiyya and covered her with his garment and kept her behind him. This was an indication that the Prophet (pbuh) chose her for himself. Muslims did not know, by then, whether the Prophet married her or adopted her as a slave girl? But after he veiled her, they realized that the married her.

In a prophetic hadith narrated by Anas (may Allah be pleased with him) that when the Messenger of Allah (pbuh) took Safiyya bint Huyah, he said to her, "Do you like me?" She said, "O Messenger of Allah when I was an atheist I wished that. Then how would I be after I had embraced Islam?"

After her waiting period had expired (to verify that she is not pregnant) the Prophet married her and made her dowry freeing her. The prophet (pbuh) waited for a period of time in Khaybar until they reposed, he took Safiyya behind him after she became familiar with the new position.

The Prophet encamped with his army six miles away from Khaybar. He wanted to sleep with her but she refused. Thereby, he became angry of her refusal.

The prophet (pbuh) went on walking towards Madina followed by his army. When he reached as-Sahba` (a place) he encamped there to have a rest. He noticed Safiyya ready for consummating the marriage. Then Umm Ana Ibn Malik (may Allah be

pleased with her) came to comb, adorn and perfume her until she became so charming. Umm Sinan commented, "I never saw a bright woman like her." The wedding banquet was offered in which the people ate of Khayber food: dates, oil, milk, until they became satiated.

When the Prophet (pbuh) was alone with her, he was angry with due to her previous refusal. She (the bride) lovingly told him an amazing tiding. She said, "I saw in a dream when I got married to Kinanah ibn ar-Rabee` the moon falling upon my knee. When I got up I narrated the dream to Kinanah. He got angry and said, "Would you like the King of Hijaz, Muhammad?" Then He slapped my face. The trace of this punch was still in her face. The Prophet (pbuh) smiled and then asked, "Why did you refuse me at the first time?" She, at once, answered, "I feared the Jews who might be nearby" then the Prophet's face became bright and he consummated his marriage with her. She was seventeen by then.

> *Narrated Anas (may Allah be pleased upon him), "The Prophet (pbuh) stayed for three days at a place between Khaybar and Madina, and there he consummated his marriage with Safiyya bint Huiyay. I invited the Muslims to a banquet, which included neither meat nor bread. The Prophet (pbuh) ordered for leather dining sheets to be spread and then the dates,*

dreiet yoghourt and butter were provided over it, and that was the banquet (walima) of the Prophet (pbuh). The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hand possessed. Then they said, "If the Prophet (pbuh) screens her from the the people, then she iss the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet (pbuh) proceeded he made a place for her (on the camel) behind him and screened her from people."

[Reported by Bukhari]

Reaching Madina, the Prophet (pbuh) did not let her stay with his other wives. Rrather he preferd that she stay in the house of his companion, Harithah ibn an-Nu`man.

When the women in Madina knew her coming, they looked forward to seeing her. The Prophet (pbuh) noticed `Aisha hiding herself among the women in order to see her. Although she was veiled, the Prophet identified her, held her dress and asked her, "What did you see, O Shuqaira' (blond woman)?" She out of jealousy answered, "She is just a Jewish woman." The prophet (pbuh) replied, "Do not say that; she embraced Islam."

When Safiyya moved to the Prophet's house, the other Prophet's wives became jealous of her

beauty. Therefore, they boasted over her about their Arabic origin while she was foreigner.

Once, she was informed that Hafsa said that she was a daughter of a Jew and that made her weep. When the prophet (pbuh) found her weeping, he asked, "Why do you weep?" She replied, "Hafsa said that I am the daughter of a Jew." Then the Prophet (pbuh) said, "You are the daughter of a Prophet, the niece of a Prophet and the wife of a Prophet. Thus, how could she boast over you?" Then, he said, "Fear Allah, Hafsa."

Such words pleased her. Whenever any one boasted herself over her, she often said: "Why, I am Muhammad's wife, Harun's daughter and Musa's niece."

It is related that she had a bondswoman during the caliphate of `Umar who went to him and said, "Safiyya loves Saturday and has connections with the Jews. Whereupon `Umar sent for her and investigated the case. She replied, "As for Saturday, I have not loved it since Allah gave me Friday in its place, and as for the Jews, I have kinfolk among them and maintain my family ties." When she asked her servant what made her do what that, she was told, "The Devil," to which Safiyya responded, "You may go now, you are free."

She died in Madianh in 50 AH - 670 AC during the caliphate of Mu`awyah. She was buried in

Baqee' beside the other Mothers of the Believers (may Allah be pleased with them all)

Juwairiya bint Al-Harith

She was Juwairiya bint al-Harith ibn Abu Dirar ibn Labib al-Khuza`iyya, who was from Mustalaq. She was a beautiful woman. She was taken as a prisoner of war when Muslims defeated the tribe of Banu al-Mustalaq in the battle of Al-Muraysee'.

When the spoils of the war were distributed among the warriors, Juwairiya was in the share of Thabit ibn Qays ibn ash-Shammas or a cousin to him. She was twenty by then. She tried to escape such slavery and made a contract with Thabit ibn Qays to free her in return for money. Then she went to the Prophet (pbuh) asking for help; to free herself. The Prophet (pbuh) sympathized with her and said, "Would you want something better than that?" She anxiously said, "What is this, Messenger of Allah he said, "I will pay your contract and marry you" she was so happy that she could not believe what she heard. She pleasantly agreed. Then, the Prophet (pbuh) said, "Ok".

`Aisha narrated, "Then the people knew that the Prophet (pbuh) got married to Juwairiya bint al-Harith ibn Abu Dirar. Thereupon, they freed whom they had captured of her tribe because they became relatives by marriage. They freed about a hundred of Banu al-Mustalaq families. I have never known a woman who blessed her tribe greater than her."

`Aisha, the mother of the believers added, "She (Juwayriya) had a good looking and captivated whomever saw her." When she came to the Prophet (pbuh) to help her pay the contract of freedom. By Allah, no sooner did I see her standing by my door than I grew jealous and expected that the Prophet (pbuh) world realize what I realized."

Afterwards, the bride of Banu al-Mustalaq joined the Prophet's house. She was called Burrah before the Prophet (pbuh) changed her name to Juwairiya.

Ibn Hajar stated in "Al-Isabah" that Juwairiya was a true faithful. Once her father came to the Prophet (pbuh) complaining about the capture of his daughter. Then the Prophet said, "Would you like to give her the choice?" He said, "Ok." Accordingly, her father offered her to return, she said, I have chosen Allah and His Messenger."

Ibn Hisham also narrated that her father, al-Harith, two of his sons and some people of his tribe embraced Islam. She (may Allah be pleased with her) died in 50 or 56 AH may Allah have mercy on her whose marriage was a blessing for her tribe. After the Prophet (pbuh) had married her, her people converted to Islam. This is of course one of the wisdoms of polygamy in Islam.

Maymuna

She was Maymuna bint al-Hurith ibn Hazan ibn Bujair, ibn al-Hazm, ibn Ruwaiba ibn `Abdullah, ibn Hilal, ibn `Amer, ibn Sa`sa`a al-Hilaliyya. She was a sister of Umm al-Fadl, Al-Abbas' wife, an aunt of Khalid ibn al-Walid and ibn Abbas (may Allah be pleased with them all). She was among the mistresses of Quraish who were famous of honour and nobility.

She first got married to Mas`ud ibn Amr ath-Thaqafi before Islam. Nevertheless, she frequently visited her sister, Umm al-Fadl; from her she learnt some teachings of Islam and the news of the Islamic victory in Badr and Uhud that affected her heart.

When the Muslims returned victorious after the battle of Khaybar, she was in her sister's house. She was so happy because of the victory. When she went home, she found her husband depressed and sad. They quarreled and then separated each other. She resorted to Al-Abbas' house.

When the Prophet (pbuh) and the Muslims came to stay in Makka for three days to perform their rites as stated in the Hudaybya truce, they entered Makka peacefully on the appinted day. Then they loudly chanted "labbayka allahumma labayk. Labbayka la shareeka lake labbyaka" (Ever at Your service, O

Allah, ever at Your service. Ever at Your service. You have no partner, ever at Your service." All parts of Makka responded to this clamour and the land beneath the disbeliever's feet quivered. They resorted to mountains and hills so as not to see Muhammad and Muslims' returning to Makka strong. Some men and women of those who did not declare thier faith publicly stayed in Makka believing that the day of victory was coming. Maymuna was among those who did not declare their faith. However she was not satisfied with her hidden belief. Therefore, she declared publicly that she embraced Islam. Furthermore, she wanted to declare her wish to join the Prophet's house. She talked to her sister Umm al-Fadl about her wish. In turn, her sister told her husband Al-Abbas and commissioned him to her marriage. Then Al-Abbas went at once to the Prophet (pbuh) and offered him to marry Maymuna. The prophet (pbuh) accepted the proposal and gave her four hundred dirhams as dowry. In another version it was stated that, "it was Maymuna who gave herself to the Prophet (pbuh) to wed her. Thereupon Allah the Almighty revealed,

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّـٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ
وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ
عَمَّـٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَـٰلَـٰتِكَ ٱلَّـٰتِى هَاجَرْنَ مَعَكَ

وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ ٱلنَّبِيُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَـٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

[الأحزاب: ٥٠]

{And any believing woman who gives herself to the Prophet if the Prophet wishes to wed her; this only for thee, and not for the believers (at large)}

(Al-Ahzab: 50)

After the Prophet had stayed for three days as stated in the covenant of al-Hudaybiya, the people of Quraish asked him to leave. The prophet leniently asked, "Would you leave me to wed among you; and I would invite you to the wedding feast? But, they harshly replied, we do not need your food we just want you to leave."

The polytheists feared the Prophet's stay among them because they knew his great impact on hearts. For example, Maymuna not only embraced Islam but offered herself to the Prophet to marry her.

Accordingly, the Prophet (pbuh) gave permission to leave and did not complete his wedding to Maymuna. On reaching Saraf (a place) ten miles away from Makka, he slept with his bride for the first time in the month of Shawwal, in the seventh year of the Hijrah calendar.

When Maymuna arrived at Madina, she joined the pure prophetic house as an honourable woman

and a Mother of the Believers. She (may Allah be pleased with her) led a life of sincerity and obedience to her husband.

She lived after the Prophet's death for about fifty years, all of which are full of devotion, piety and loyalty to the Prophet's memory. Ibn `Ata' said, "When Maymuunah died, I went out with Ibn `Abbas who said, "Do not shake her and be tender with her she is your mother." `Aisha also said, when Maymuna died, "Oh, Maymuna passed away. By Allah, she was pious and kept good terms with her kinship ties. May Allah have mercy on her.

The Prophet As A Husband

Having discussed the stories of the Mothers of the Believers (may Allah be pleased with them all) we would like to highlight the reason that these nine wives were such good and righteous examples for men and women in all walks of life, branches of knowledge, wisdom, piety and good manners.

If we examine the Prophet's behavior with his wives before his Messengership and after, we will realize the reason. We might also conclude that the Prophet undoubtedly had tended the position of the mothers of the Believers. Just as they say, "There is a lady behind every great man" it should also be said, "The better the horse the better the horseman"

The Prophet (pbuh) was the leader, the teacher and the example of the people, men and women in treating his wives kindly. He was also just in spending the nights in turns with each, expenditure, kindness, honoring them and enduring their anger, jealousy and dispute. He used to visit them every morning to preach and teach them and in the evening for amusement. He would periodically assemble with them in their houses alternatively. The Prophet (pbuh) also used to serve in his home and attend to his needs himself.

Now, let us highlight some aspects of the Prophet's life as a husband concerning the affairs of his house in which there are many wives of different races, ages and behaviors living, together. We have to bear in mind that such success and prosperity was not confined to his home. Rather, it encompasses all aspects of life: political, economical social.

We might hear about great leaders who achieved many progresses in the field of policy and in leading their own people. Nevertheless, if we investigated their marital life we will discover that they could not deal with their wives even if they had only one. Therefore, we are going to highlight only three aspects of the prophet (pbuh) as a husband:

1- The Prophet, the strait husband.

2- The Prophet, the funny husband.

3- The Prophet, the faithful husband.

The Prophet, the Funny Husband

Many may imagine that the Prophet, Muhammad (pbuh) was decisive all the time, even with his wives. They may further sympathize with his wives for this reason. On the contrary, the Prophet was the kindest one towards his wives. He was comical when it was time for fun. He was also smiling and used to cuddle them.

> *`Aisha, the Mother of the Believers (may Allah be pleased with her) said, "By Allah, I saw the Prophet (pbuh) standing at the door of my room screening me with his garment to enable me to watch the Abyssinians playing with speares in the mosque. I was placing my head between his ear and shoulder, and my face leaning to his cheek. Then he started to say, "O `Aisha, were not you satisfied?" I replied, "No" to know how dear I am to him. He said that repeatedly until I became satisfied."*
>
> *(Reported by Bukhari)*

In another version,

> *"He was standing especially for me until I became bored and left. Therefore, you*

should treat the girl who is fond of amusement (providing that it is permissible)[1] *according to her age."*

The Prophet (pbuh) assigned some time for amusement with his wives. This was to make them enjoy their life and so as not to feel that the marital life they lead is boring and troublesome.

`Aisha (May Allah be pleased with her) said, "Once I traveled with Allah's Messenger (pbuh) when I was young and not fat. Then, he asked his companions to go foreward and they did so. Afterwards he said, "Let us race each other." Therefore, I started to run until I won. Later on when I became fat and forgot what had happened, I traveled again with him. He asked his companions to go foreward and they did so. Then he said, "Let us race each other." I forgot what happened in the first race. I was fat therefore I said, "O messenger of Allah, how could I race you in this case?" However, he said, "Let us race." Then, he won the race. He started to laugh and said, "This was opposite the last one."

The Messenger of Allah (pbuh) would say to `Aisha (may Allah be pleased with her): "I know when you become angry or

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[1]Permissible amusement is only allowed in four cases (according to the Prophet's hadith): (1) amusement with one's wife (2) training one's horse (3) walking between two targets (4) learning to swim.

pleased of me" She said, "I asked, how could you know that?" He said, "When you are pleased, you say , "No, by the lord of Muhammad" and when you are angry, you say, " No, by the lord of Ibrahim"

(Reported by Bukhari)

One of the scholars said , " Kind treatment with one's wife does not mean not harming her. But it rather means to endure her harm and to be tolerant when she becomes angry, following the Prophet's example the Prophet's wives would argue with him. Moreover, they might abandon him until the night. Once, Umar's wife (may Allah be pleased with him) argued with him. Thereby he said, do you argue with me!? Then, she said, the Prophet's wives (pbuh) would argue with him and he is better than you.

This was the Prophet's style with his wives thus, we should, following the Prophet, be playfull with our wives to relieve them of the hardships of life and to enrich the love relationship towards them

The Prophet, the Strait Husband

Although he (pbuh) treated his wives kindly, was funny with them and was patient towards their mistakes, he was also straight and decisive when the situation required it. Both tolerance and decisiveness are required in their due time and situation.

Allah the Almighty addressed Muhammad (pbuh) by saying,

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ ﴾ [الأحزاب:٢٨- ٢٩]

{O Prophet! Say to thy consorts: if it be that ye desire the life of this world, and its glitter then come! I will provide for your enjoyment and set you free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.}

(Al-Ahzab: 28-29)

The aforementioned verse was revealed when the Mothers of the Believers asked the Prophet (pbuh) for some ease and adornment. Accordingly, the Prophet (pbuh) got angry and swore that he would not approach them for a month. He therefore abandoned them all as a lesson for them. After that, Allah the Almighty revealed the aforementioned verses where they were told that they had no place in the sacred household if they merely wished for ease or worldly glitter. If such were the case, they could be divorced and amply provided for. The Mothers of the Believer's however preferred Allah, His Messenger and the Last Day to the worldly glitter. They lived with the Prophet (pbuh) to carry out their great roles in the best way providing him with peacefulness happiness and cooperating with him in disseminating Islam all over the world.

Let us read the details of one such story: Imam Muslim reported on the authority of Jabir ibn `Abdullah who said, "Once, Abu Bakr asked for the Prophet's permission to enter his home. He found some people sitting by the Prophet's door whom he (pbuh) did not permit to enter. Then, Abu Bakr asked for permission and the Prophet (pbuh) permitted him to enter. Then came `Umar who also entered after asking permission. There, he found the Prophet (pbuh) keeping silent and his wives sitting around him. Then Abu Bakr intended to say something in order to make the Prophet (pbuh)

laugh. He said, "O Messenger of Allah, I would like you see the daughter of Khadija (when she asked me financial support then I twisted her neck. Then, the Prophet (pbuh) laughed and said, They are around me, as you see, asking me financial support. Thereupon, Abu Bakr held `Aisha and started to twist her neck, so did `Umar with Hafsa. They (`Umar and Abu Bakr) said, "Do you ask the Prophet something he does not possess? They then said, by Allah we will never ask him anything he does not have."

The Prophet abandoned them for a month. Then, the above verse was revealed upon him. Therefore, he started to speak with them. He spoke first to `Aisha by saying:

"O `Aisha, I would like to offer you something but it is better to consult your parent and not to be rash. She asked, "What is this, Messenger of Allah (pbuh)?" He then recited the verse. She said, "Would I consult my parents concerning you? I would rather choose Allah, His Messenger and the Home of the Hereafter." She added, I would like you inform none of your wives with what you said. He said if any ane of them asked me I would tell her. Allah did not send me to be harsh but a teacher."

The Prophet made them choose and they choose what was good for them: they chose Allah, His Messenger and the Home of the last Day.

It was also narrated that the Prophet's offer to his wives, i.e., to be divorced or to stay with him was after the Prophet had abandoned them for a month. Such separation was due to what Hafsa did: she disclosed the Prophet's secret to `Aisha. Afterwards, he was pleased with them.

The Prophet, the Faithful Husband

In general faithfulness is an Islamic virtue. Allah the Almighty described His Holy Entity by faithfulness in many Qur'anic verses:

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ
لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ
وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ
أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم
بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾﴾ [التوبة: ١١١]

{Allah hath purchased of the believers their persons and their goods, for theirs (in return) is the Garden (of paradise): They fight in His cause, and slay and are slain: A promise binding on Him in Truth, Through the Torah, the Gospel, and the Qur'an: And who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme.}

(At-Tawbah: 111)

Allah also described the believers with such a trait saying

﴿ وَٱلَّذِينَ صَبَرُواْ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُوْلَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾ ﴾ [الرعد: ٢٢]

{Those who fulfil the covenant of Allah and fail not in their plighted word.}

(Ar-Ra`d: 22)

Allah, Exalted be He, also commanded His servants to take faithfulness as a shield, a fort and an adornment to their souls and manners by saying,

﴿ وَأَوْفُواْ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ وَلَا تَنقُضُواْ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ ﴾ [النحل: ٩١]

{Fulfil the covenant of Allah when ye have entered into it}

(An-Nahl: 91)

The Prophet (pbuh) set a great example to us in faithfulness and loyalty by being loyal to his wife, Khadija during her life and after her death. When Khadija died, the Prophet (pbuh) kept her memory all his life.

`Aisha, the Mother of the Believers narrated,

> *"Once an old woman visited the Prophet (pbuh) He asked her, "Who are you?" she replied, Juthama al-Mazniyya." "Thus, you are Hassanah! How are you!? And how do you do after us? The Prophet said. The woman said, "Well, I sacrifice you with my father and mother. When she left, `Aisha asked him about the woman to know the reason for his hospitality towards that old woman? Then, the Prophet told her that she often used to visit us during the life of Khadija. He added, "Loyalty is of belief"*

`Aisha (may Allah be pleased with her) also said, "I was never jealous of any of the Prophet's wives (pbuh) except Khadija I never saw her, but the Prophet (pbuh) kept remembering her.

> *"Sometimes he used to slaughter a lamb, cut it up into pieces, and distribute them as donations memory of Khadijh. Once I said, it seems to me that there is never existed any woman in this world except Khadija. Then, the Prophet (pbuh) would say: she was so and so and she had given me offspring."*

Another version reads,

"I was never jealous of any of the Prophet's wives (pbuh) except Khadija because the Prophet frequently remembered her. One day, he remembered her, therefore I said, "What do you do with an old woman, and Allah favored you with someone better than her (meaning herself)?" The Prophet (pbuh) said, "No, by Allah! He does not give me a better one than her. She believed me while people disbelieved. When they called me a liar, she alone remained true. She enriched me when people deprived me. Allah has favored her with my offspring, and from nobody else."

Such kind treatment to Khadija in her life and after her death indicates the Prophet's noble morals and loyalty. Although she was older than him and `Aisha was younger, beautiful and knowledgeable the Prophet kept loyal to her memory throughout his lifetime. Moreover, he did not marry again during her life. Then `Aisha said to herself, "Never shall I mention anything concerning this issue thereafter" Actually, such Prophetic behavior should be an example for all spouses all over the world.

Polygamy in Islam

Under the title of confusing questions a woman wrote to Al-Ahram newspaper in March, 19,1999. She said, "What I write about is a very critical issue and needs to be solved since it is a public problem. She wrote the article in an interrogative style. She asked the following questions:

1- What can a woman do after reaching forty years without a husband? Must she be driven into corruption or to delay marriage until she enter Paradise in the Hereafter?

2- What can a divorced woman or a widow (whether she has children or not) do? Why do men seeking marriage disregard her? Is it fair to let her live alone suppressing her desires along the life?

3- Why does a wife enjoy her husband alone and forbids him to marry another? Does she own him? What will she do if she herself becomes a widow or a divorced? Would she accept that fate? Is there any one who can gaurantee that she will not suffer what we suffer?

4- Is it permissible for a woman to have some medicine to suppress her desire of marriage? What is this kind of medicine? As for fasting, we know that it is a protection but it does not eradicate one's desire at all.

Orientalists and their followers of Muslim, westerners, try to devote their efforts to demolish the tenets of Islam. They try to raise false accusations and doubts against the polygamy system in Islam. They try to make women believe in their false accusations.

Therefore, they circulate that polygamy is only limited to Muslim societies and uncivilized peoples.

They claim that the polygamy system is only established to fulfill men desires. It destroys the dignity of women and usurps their rights. Likewise, it demolishes the principle of equality between man and woman in which they should be devoted completely to each other.

Furthermore, they claim that polygamy creates grudge between a husband and wives as it does among wives themselves. It is also a source of dispute and grudge among the stepbrothers that leads to the spreading of anarchy, instability in the family life, and the immorality of the offspring.

Let us now refute such ignorant and envious accusations. As a matter of fact, polygamy was prevalent before the advent of Islam in many nations: the Israelites the Arabs the Indians, the Burhams, the Persians, the Zoroastrians the Athenians, the Chinese, the Babylonians, the Assyrians, the Egyptians, the German and the Saxons.

In his book, "the woman in the Qur'an", `Abbas al-`Aqqad said, "Before Islam, the social laws disregarded the rulings of marriage including polygamy. It was lawful for a man to marry whatever number of women he liked so long as he could afford them. Thus, the civil laws, before Islam permitted polygamy and the adoption of maids without limit."

Judaism allowed unlimited polygamy. Nothing concerning the prohibition of polygamy was stated in Torah. All Prophets mentioned in the Torah had many wives. David and Solomon had hundreds of wives and maids.

In Old Testament, it was states that Solomon "had 1oo wives and 300 maids"

It was stated also in the Torah,

"`Isu went to Islamael and added the daughter of Ishmael son of Ibraham and sister of Niabut to his wives"

Concerning Jacob, son of Isaac Torah stated, "Then he got up in this night and took his two wives, two maids and his eleven sons to cross Yabuk pool"

Narrated Abu Huraira (may Allah be pleased with him): The Prophet (pbuh) said,

"Tonight I wil go round (i.e. have sexual relations with) one hundred womaen (my wives) everyone of whom will delivr a

male child who will fight in Allah's cause." On that an angel said to him, "Say: "If Allah wills." But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet (pbuh) said, If Allah wills," Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

(Reported by al-Bukhari and Muslim)

Hence, it turned out that Judaism allows polygamy. As for Christianity, there is no explicit text in the gospels prohibiting polygamy. Nevertheless, in some of Paul's epistles there is an indication that polygamy is lawful. He said, "it is obligatory for a bishop to have only one wife." (Paul's first Epistle to Timanun)

To be obligatory for a bishop to have only one wife is an indication that other Christians are allowed to practice polygamy.

It has been historically proven that some early Christians got married to more than one wife. Among the early church fathers there were some who had many wives.

In his book, "the Woman in the Glorious Qur'an", `Abbas al-`Aqqad said. "Waster Mark, an

authentic historian on polygamy stated, "With the approval of the church, polygamy remained allowed until the seventeenth century. It was too common to be counted by the church and the state."

It was well-known that Martin Luther, the evangelists leaders, was the first to codify polygamy. Furthermore, he protested against the renunciation of priests to marriage to such an extent that he left his priesthood aside and got married to a nun. All what he did was to draw a new way of thinking. It was stated that he would speak about polygamy on various occasions without objection.

Contemporary Christianity admits unlimited polygamy in Africa for the Christian Africans. In his book "The Woman between Islamic law and Man-made laws", Mustafa as-Siba'i stated, "Christians in Africa depend on polygamy as a means to disseminate their mission. It is these missionaries, who said "it is not proper to penetrate in the social affairs of pagans, since paganism has been established among them, it is not prudent to prevent them from marrying many wives as long as they are Christians who follow Christ's creed. Therefore, they have officially announced that it is lawful for African Christians to make unlimited polygamy."

He (may Allah have mercy on him) also said, "Christians in the west have found that women started to outnumber men especially after the two world wars. They found themselves facing a serious

social problem of the steady increase of women over men. Untill now, they are still helplessly trying to find a practical solution. It was among the suggested solutions to allow polygamy."

In 1948, there was a conference for youth in Munich, Germany. The conference discussed the problem of the increase in the number of women over men after the war.

Many solutions for this problem were examined by then. Eventually, the result which the conference recommended to solve the problem was polygamy.

Some western thinkers praised the polygamy system and called for it as a solution to save the society and to give every woman her right to be a mother. Gustav Lubon in his book "Arab Civilization" says, "The principle of eastern polygamy is a good system, which elevates the morals of the nations adopting it, strengthens the unity of the family and grants the women respect and happiness beyond the European woman's imagination."

Al-`Aqqad also stated, in his book "The woman in the Glorious Qur'an", some points of views of European philosophers concerning polygamy. He qouted Dr. Lebeau's statement "As a matter of fact, the European laws will, one day, allow polygamy. He also cited Ahranfil as saying, "Polygamy is needed to preserve the Arian progeny."

In the pre-Islamic period before Islam polygamy was unrestricted and unlimited. Abu Dawud related in his "Sunan" on the authority of al-Harith ibn Qays that he said,

> *"I embraced Islam while I had eight wives. When I mentioned that to the Prophet (pbuh), he said "choose only four of them."*

Tirmidhi reported in the authority of `Abdullah ibn `Umar (may Allah be pleased with them both),

> *Abu Ghaylan ibn Salama ath-Thaqafi embraced Islam and he had ten wives whom he married during the pre-Islamic period. His wives also embraced Islam with him. Thereupon, the Prophet (pbuh) commanded him to choose only four of them."*

Hence, we can conclude that the polygamy system is not only applicable to Islam but also to many nations before the advent of Islam, to all heavenly laws that were revealed before Islam and to Arabs in the pre-Islamic period. Allah the Almighty says in His Glorious book,

﴿ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ
ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى
ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾ ﴾ [الحج: ٤٦]

{Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not the eyes that are blind, but the hearts which are in their breasts}

(Al-Hajj:46)

Polygamy in Islam

When Islam was revealed, polygamy was common among people. There might be one husband who had about ten wives. It was unlimited polygamy. Then came Islam to put a severe limit that could not be surpassed. A Muslim can have only four wives provided that he treats them fairly, otherwise he can only marry one or what he possesses of slave girls.

In his book "In the Shades of Qur'an" Sayyid Qutb said, "Islam came to limit not to release and to restrict polygamy by justice not give free hand to man's desires." But, why does Islam allow polygamy? Islam is a realistic system that matches human nature in all circumstances, time and place. It preserves the human hygiene and morals by fighting any kind of corruption or perversion.

Thus, if we put such Islamic properties into consideration when dealing with the issue of polygamy, we would realize the rationale behind polygamy in Islam.

First of all, we may face an increase in the number of women over men. That is a natural increase even at the time of peace. Thus how could we solve this problem? Is it enough to let the society treat itself according to circumstances and chances?

Therefore, we should have a principle that governs and treats such a problem. We have only three cases when women outnumber men:

1- Either a man marries only one woman and leaves the others without marriage.

2- Either a man has a woman in a legitimate marriage and another concubine or concubines.

3- Or he has more than one in marriage.

The first case is undoubtedly against the human nature. This is because a woman cannot live without a husband with whom she finds love and safety. Just as a man cannot only be satisfied with his financial and material progress so is a woman who is created to be a wife and a mother. Therefore a man and a woman are alike concerning the need to marriage. The second case is against righteousness and chastity. It also degrades a woman and strips her dignity. As for the third case, it is what Islam recommends as a conditional dispensation to solve the problem of the shortage of men.

Secondly, the fertility period of a man is longer than a woman. It may be 70 years for him and 50 for her there is no doubt that among the goals of the creation of man and woman is to populate the earth by reproduction. Therefore it is incredible not to make use of the man's fertility period that exceeds the woman's. It is not obligatory for every one to do that. But it is rather permissible to fulfil such an

innate requirement. That is the nature of the Divine legislation which fits our nature. Unlike the man-made laws, this Divine legislation is a comprehensive system that tackles all probabilities of human life.

We may find a husband leaning to fulfil his natural desire but his wife does not because of old age or sickness. They do not want to separate because of the long life they spent together. Thus, could we face such cases? Again we have also three probabilities for such case:

1- To suppress the man and deprive him of fulfilling his natural desire to preserve a woman's dignity.

2- To give him a free hand to commit adultery and have concubines.

3- To allow polygamy in accordance with the circumstances he lives in.

The first case is undoubtedly against the human nature and unbearable. The second case is against Islam and its good manners that aim to elevate the human life in order to be convenient to human beings whom Allah honored over animals. As for the third case, it is the only way to fullfil the natural requirements of human beings. It matches the moral Islamic precepts. It keeps the first wife in the shade of marriage so as not to lose the memoirs of her long life she led with her husband who still loves her.

A wife may be barren but her husband longs for a child. Such a person has only two alternatives:

1- To divorce her in order to replace her with a women who can fullfil his desire.

2- To marry another one in addition to his first wife.

There is no doubt that the better choice for most women is the second one. A wise woman would surely prefer polygamy to helplessness.

As a matter of fact, even the barren woman wishes to be amused by children no matter how they come.

Hence, we are now in a position that makes us understand Allah's saying,

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾ ﴾ [النساء: ٣]

{Marry women of your choice, two, or three, or four; But if ye fear that ye shall not able to deal justly (with them) then only, one}

(An-Nisa': 3)

The permission of polygamy in the verse fullfils the natural desires and fights against the life of corruption. Whereas the restriction, mentioned in the

verse, protects the marital life of anarchy and the wife of injustice or humiliation.

The required justice mentioned in the above verse applies to material affairs such as in dewelling, clothes, food expenses, sleeping with and every thing a man can do. As for applying justice to human feelings, it is beyond man's will. This is represented in Allah's saying,

﴿وَلَن تَسْتَطِيعُوٓاْ أَن تَعْدِلُواْ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُواْ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ وَإِن تُصْلِحُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾﴾

[النساء: ١٢٩]

{Ye are never able to do justice between wives even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air) if ye come to a friendly understanding, and practice self-restraint, Allah is Oft - Forgiving, Most Merciful.}
(An-Nisa': 129)

However, some opinionated people cite the above verse as a proof for the prohibition of polygamy. Therefore, the Prophet (pbuh) illustrated the concept of justice in such case by saying, after treating his wives fairly,

"O Allah! That is what can I do of justice among them. May you not blame me as regards what You possess and I do not possess (namely the heart)."

Thus Islam introduced to polygamy such restrictions to make man think quietly and slowly lest he commits injustice which is forbidden by Islam.

Some people claim that polygamy is against a woman's dignity and that it contradicts the principle of equality between man and woman.

Those who circulate these false allegations are surely wrongful. Ibn al-Qayyim said, "Islam allows polygamy for a man, not a woman. This is due to Allah's wisdom, favors, and mercy, Exalted be He Whose law cannot be criticised or blemished. Had a woman married two men, there would have been corruption in this world. Husbands will fight each other. Chains of ancestry will be confusing. Therefore, this is the wisdom behind polygamy in Islam."

Before we move on we would like to declare that a woman is not obliged to accept a married man as a husband. She is completely free to agree or reject. In case she agrees, Islam guarantees all her rights, and dignifies her among the other wives.

But what we see, nowadays, of the people's perversion when they misuse polygamy and in turn devastate the institution of marriage, it is beyond the

pale of Islam. Sayid Qutb said, "Whenever a generation perverts and misuses this dispension, they do not represent Islam nor are their actions from Islamic precepts. They forsake Islam and do not realize its concepts, which call to purity. The reason behind this is that they live in a society where Islam does not govern nor does the sacred law dominate.

Such a society is responsible for this anarchy and for adopting marriage as a brutal desire. Therefore, whoever wants to reform this case should call the people to Islam, sacred Law, purity righteousness and moderation. Whoever wants to reform the society should call people to the Islamic way of life.

It is not enough to reform an aspect of life and leave others aside. Islam is a system that encompasses all aspects of life."

The Rationale Behind the Multiplying of the Prophet (pbuh)

We have mentioned before that when the enemies of Islam failed to attack Islam scientifically, they resorted to conspiracy and false allegations. They did their best to defame the prophetic character, especially concerning his many wives. They claimed that he (pbuh) was lustful and egocentric. In addition to many false accusations concerning his marriage to Zaynab bint Jahsh (may Allah be pleased with her) and the story of the lie against `Aisha (may Allah be pleased with her). Thereby, we have to refute such allegations and show the world the real character of the Prophet (pbuh) who is infallible and beyond, worldly benefits. What we are going to deal with can be summarized in the following points:

1- Polygamy is not confined to the Prophet (pbuh) but it also applies to most earlier Prophets.

2- The rationale behind the many wives of the Prophet (pbuh).

Earlier Prophets And Polygamy

We have mentioned before that polygamy was common before Islam in general. But what we are dealing with now is the Prophets who made polygamy from among Israelites.

(1) Ibrahim (pbuh)

Ibrahim (pbuh) had three wives as stated in Torah and Gospel:

(a) **Hajar**, the mother of Isma`il (pbuh) who is mentioned in Torah:

"Hajar gave birth to a son of Ibrahim. Ibrahim called him Islam'il."

(b) **Sara**, the mother of Ishaq (pbuh) who is mentioned in Torah:

"Allah said to Ibrahim do not call your wife Saray but Sara. She will give birth to a boy who will be called Ishaq."

(c) **Qutura**, the mother of Zamran, Baqshan, Mudan, Mudyan, Bashbaq and shuha, who is mentioned in Torah:

"Then Ibrahim returned and took Qurtura in marriage who gave birth to Zamran, Baqshan, Muddan, Mudyah, Bashbaq and Shuh."

(2) **Ya`qcub** and his many wives (pbuh):

Ya`qub (pbuh) had four wives:

(a) **Lay`ah**, who gave birth to five sons and a daughter. They were: Ra`ubin, Sham`un, Lawi Yahudha, Zabulun and Dina.

(b) **Rahil**, who give birth to two sons: Danan and Yusuf (pbuh). It is stated in Torah:

"Allah mentioned Rahil, listened to her and opened her womb. Then she became pregnant and gave birth to a son. She said, Allah removed my shame. She called him Yusuf and asked Allah for another son. Dana is the name of Yusuf's brother, Benyamin.

(c) **Zilfah** was the mother of Jada and Ashir as stated in the following text of Torah:

"When Lay'ah realized that she could give birth any more, she gave Zilfah, her maid to Ya`qub in marriage. Then the latter gave birth to Jada and Ashir."

(d) **Balihad** was the mother of Naftali, Rahil's maid, who was given to Ya`cub in marriage by Rahil as stated in Torah, "Then she (Rahil) then Ya`qub married her. After she had become pregnant, she gave birth to Naftali."

(3) **Moses (pbuh)**

Moses (pbuh) had three wives:

(a) **Safurah** was one of the girls whose flocks Moses watered for them. Then he married her and she give birth to Jarshum.

(b) **The Kushian** woman as stated in Torah:

"Maryam and Harun talked with each other abont the Kushian woman whom Moses got married."

(c) **The daughter of al-Qeeny**, it was mentioned in Torah that Moses got married to one of the Qeeny tribe.

(4) **David's wives** (pbuh)

David (pbuh) had nine wives, we are going to refer to some of them:

(a) **Mikal**, the daughter of Shawul. It was stated in Torah that Shawul gave David his daughter, Mikal in marriage.

(b) **Abijah** was Nabal's wife. When her husband died, David sent for marrying her. She at once rode on her donkey accompanied by five maids and followed David's messengers. She became David's wife.

(c) **Akhinu'am** al-Bazra`iliyyah: It was stated in Troah:

"David spent with his two wives: Akhinu`am al-Barza`illiyyah and Abijal al-Karbaliyyah, Nabal's wife in Akheesh house."

(d) **Ma`kah**, the daughter of Tilmey

(e) **ajeeth.**

(f) **Abital**.

(g) **Aglah**

(e) After David (pbuh) had come from Habrun and become the king of Israel, he adopted a number of maids and wives from Jerusalem as stated in Torah:

"David also adopted some maids and wives, from Jerusalem after he had come from Habrun. There, he was blessed by sons and daughters. The names of his sons and daughters who where born in Jerusalem were:

"Shamsnaw, Shubab, Nathan, Sulaiman, Yajar, El-Yashuw', Natig, Yafee' Al-Yasham', Al-Bida' and Al-Yaflut."

(5) **Solomon's wives** (pbuh)

As for Solomon, Allah's Prophet (pbuh), it was stated in Torah that he had got seven hundred wives and three hundred maids:

"Solomon had got **seven hundred wives** and **three hundred maids.**"

Polygamy in Christianity

All Muslims Christians and Jews believe that Jesus' (pbuh) Messengership confirmed Moses'. It did not contradict Moses' mission as stated in the gospel of Mathew:

"Do not think that I was sent to demolish the revelation or the prophets. I just came to complete not to demolish."

We can understand that Juesus confirmed the former legislation including polygamy. There is not any prohibiting statement for polygamy in all gospels. Furthermore, it is stated in the Epistles of Mathew that polygamy is permissible. When Polus was asked about the credibility conditions of the bishops and priests, he said, "A bishop should have only one woman in marriage." It is apparent that other than clergymen may marry whatever number of women they like. Therefore, many earlier Christians married more than one woman. Relying on such a concept, Napoleon the king of France got married to another woman in the presence of the Pope who did not reject him.

Eventually, we can conclude that all prophets made polygamy without vitiating the duties or purposes of their Prophethood. Amazingly, we may find some Jewish or Christian orientalists who

criticize and accuse the Prophet Muhammad (pbuh) for making polygamy and neglect that polygamy is also the tradition of the prophets whom they follow.

Let us now discuss the rationale behind the multiplying of the wives of the Prophet. But first of all, we would like to draw the attention of the reader that what we are going to discuss is completely different from what we have mentioned at the beginning of the book. Initially, we dicussed the stories of the Prophet's wives to follow their examples. We are now going to indicate the reasons and rationale behind adopting such number of wives.

The Rational behind the Multiplying of the Prophet's Wives

In the very beginning we should bear in mind that polygamy was common before Islam. In addition to that, the Prophet (pbuh) had more than one wife is Madina when he became old. Having mentioned these two facts let us shed the light on the rationale of polygamy in the Prophet's life (pbuh) and the circumstances, which had led to that.

(1) Khadija bint Khuwailid

She was the first of the Prophet's wives. The Prophet (pbuh) was twenty-five when he married Khadija who was forty by then. She was widow when he married her and they lived twenty-five years together. The Prophet did not marry any other women during her life.

Hence we can conclude that the Prophet's marriage was void of any lust or desire. He was famous of good and noble character. Had he wanted to marry any beautiful and virgin woman, she would have accepted him. However, all what he wanted was purity and chastity.

(2) Sawdah bint Zam`ah

Shortly after Khadija's death, Abu Talib, the Prophet's uncle died. The Prophet, therefore, became alone without company. He needed someone with whom he can find repose. Thereby, he got married to Sawdah bint Zam`ah (may Allah be pleased with her). She was among the emigrant believers.

When Sawda's husband, as-Sakran died, she feared to return to her family lest they put her in torture and convert her. Being informed about her case, the Prophet (pbuh) offered to marry her in order to defend her. Moreover, he wanted to honor her and her husband for their strong faith and their immigration in the cause of Allah. She was fifty-five by then. All people admired and were amazed by this marriage. The Prophet married this solitary and poor widow to be an example before all people to put before their eyes the noble goals behind marriage.

(3) `Aisha bint Abu Bakr

She was the only virgin woman whom the Prophet married. She was nine years old when the Prophet (pbuh) married her. By such a marriage, the Prophet (pbuh) consolidated the bonds of friendship with Abu Bakr. He abolished the Pre-Islamic system of brotherhood. In the pre-Islamic period, the people were accustomed to befriending one another to the extent that they behaved like brothers by blood. Therefore, they could not marry the daughters of

whom they befriended and took as brothers. Thus, when Khawla went to Abu Bakr and betrothed `Aisha to the Prophet (pbuh), he wondered, "Could `Aisha be lawful to him while she was his brother's daughter? Then Khawlah went back to the Prophet (pbuh) and told him what had happened. Accordingly, the Prophet (pbuh) said,

> *"Tell him, "You are my brother in Islam and your daughter is lawful to me."*

By such marriage, `Aisha became the most knowledgeable of Muslim women in Sacred Law, religion, and Islamic Behavior, having married the Prophet (pbuh) in the second year after the Hijra, becoming the dearest of his wives to him in Medina. She related 2,210 hadiths from Prophet (pbuh), and after his death, leading figures of the companions would come and ask her for legal opinions, which she would supply. What a great rationale behind such marriage!

(4) Hafsa bin `Umar ibn Al-Khattab

Hafsa was the widow of Khanis Ibn Hudhafah. he was among the early immigrants to Abyssinia and fought in the battle of Badr. He died in Madina due to wounds he received in the Battle of Uhud. Then `Umar offered to Abu Bakr and `Uthman to marry his daughter, Hafsa, but they apologized. Accordingly, `Umar complained to the Prophet (pbuh) and he (pbuh) said,

"Hafsa will get married to someone who is better than Uthman, and Uthman will get married to someone who is better than Hafsa."

Then, the Prophet (pbuh) married Hafsa to give equal honour to both Abu Bakr and `Umar. Nothing might be more desirable on the part of the Prophet (pbuh) to offer Abu Bakr and `Umar as a reward for their truthful sincerity and their sacrifices for the sake of Islam more than marriying their dearest daughters. How noble was the Prophet's attitude towards `Umar, whoever thinks of the Prophet's marriage to Hafsa will realize that this marriage was not out of lust or desire.

(5) Zainab bint Khuzaimah

She was the widow of Ubaidah Ibn al-Harith (may Allah be pleased with him), who was martyred at the battle of Badr. She was sixty when her husband died. Thus she needed some kind of care. Accordingly, the Prophet, after he came to know about her condition, married her to join her to the other mothers of believers. But she died shortly after the Prophet (pbuh) had married her. It is said that she stayed two years or two months with him. It is said also that the period, which she lived with the Prophet, was just eight or three months. As a whole, she was the only wife of the Prophet (pbuh) who died during the Prophet's lifetime but after Khadija.

(6) Umm Salama

She was the first Muslim woman to immigrate to Abyssinia. She had been married to `Abdullha Ibn `Abd al-Asad who was martyered the battle of Uhud. When he died, Umm Salama was sixty-five by then. She had two boys and two girls. There was none who would suffice her after the death of her husband. Therefore, the Prophet (pbuh) betrothed her for himself. She first apologized to the Prophet (pbuh) because of her old age, her orphans and the jealousy she had. But the Prophet (pbuh) said "I am older than you and as for jealousy I will supplicate Allah to remove it from you and the orphans will be to Allah and His Messenger (pbuh). This is the wisdom behind such marriage: to looke after a widow and her orphan kids.

(7) Zaynab bint Jahsh

She was the Prophet's cousin. The Prophet (pbuh) gave his son by adoption, Zayd, Zaynab in marriage. Adoption was one of prevalent tradition in the pre-Islamic period. The adopted was treated as a real son. He had the same rights of inheritance and he was prohibited of to marry the wives of his adopter.

Zayd's marriage with the Prophet's cousin Zaynab bint Johsh did not turn out happy. Zaynab the high-born, looked down upon Zayd the freedman who had been a slave. And he was not comely to

look at. Both were good people in their own way, and both loved the Prophet (pbuh), but there was mutual incompatibility and this is fatal to married life. Zayd wished to divorce her, but the Prophet (pbuh) asked him to hold his hand, and he obeyed. But when it became impossible to live with each other, then Zayd divorced her.

The pagan superstition and taboo about adopted sons had to be destroyed as Allah willed. Therefore, Allah the Almighty commanded His Messenger (pbuh)

To marry Zaynab even though the people would circulate that Muhammad got married to his son's wife. Thereupon Allah said,

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

[الأحزاب:٣٧]

{Than didst fear the people, but it is more fitting that than shouldst. Fear Allah. Then when Zayd had dissolved (his marriage) with her We joined her in marriage to thee: in order that (in future)

there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved (their marriage) with them. And Allah's command must be fulfilled.}

(Al-Ahzab: 37)

What was aimed behind the Prophet's marriage to Zaynab was to destroy the superstitions of erecting false relationships to the detriment or loss of true blood relations.

(8) Juwairiya bint al-Harith

She had been married to one of the severest opponent to Islam and the Messenger of Allah, who was killed during the battle of Banu al-Mustalaq. Then, Juwairiyah was taken as a prisoner of War. She was under Thabit Ibn Qays who wrote a contract for her emancipation. She went to the Prophet (pbuh) asking his help. But the prophet (pbuh) said, "Would you like something what is better than emancipation? She asked, "What is that?" The Prophet replied, "I pay your debt on your behalf and marry you." she answered, "Yes, Messenger of Allah." Then the Prophet said, "I have done that."

No sooner did the Prophet (pbuh) declare his marriage to Juwairiya than the companions of the Prophet (pbuh) came with her tribe and set them free saying: "These prisoners are the Prophet's relatives by marriage." `Aisha said, "When the Prophet

(pbuh) married Juwairiya, when they (Muslims) set free about a hundred families of her tribe. Thus, there is no other woman, as I think, who blessed her tribe greater than her. Then all her people embraced Islam willingly. That was the rationale behind such marriage: to disseminate the word of Allah all over the world and to multiply the Muslims and the helpers of Islam.

(9) Umm Habiba bint Abu Sufyan

She was the widow of Ubaidellah Ibn Jahsh with whom she immigrated to Abyssinia to escape torture and pressure her belief. There her husband converted to Christianity and left her alone where he died soon after. She was perplexed and did not know where should she go: to Makka where her family who might convert her or to stay alone without a supporter abroad?

Then the Prophet (pbuh) sent to Negus, the king of Abyssian to give him Umm Habiba in marriage. Then, she agreed in overwhelming happiness. That was the rationale behind such a marriage: to honor this patient woman, to protect her of trials in religion and to please the hearts of her family.

(10) Safiyya bint Huyay ibn Akhtab

She was a daughter of the leader of Banu Quraidhah. She was taken as a prisoner of war after the murder of her husband in the battle of Khaybar.

When she was brought to the Messenger of Allah (pbuh), he said to her, "Your father was a great Jewish enemy to me until Allah slayed him." She replied, "Allah says in His Book,

﴿قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾﴾ [الأنعام: ١٦٤]

{"No bearer of burdens can bear the burden of another."}

(Al-An`am: 164)

Then the Prophet (pbuh) gave her choice: either to set her free to be his wife or to return her to her family. She said, "O Messenger of Allah, I liked Islam and believed you before you had invited me. Moreover, I have nothing in Judaism, no father or brother, you gave me a choice between disbelief and Islam. Allah and His Messenger are more beloved to me than return to my tribe." Then the Prophet married her and made her emancipation as her dowry.

However, the main reason for this marriage was the keenness of the Prophet (pbuh) for Jewish people to embrace Islam, or at least to abate their enmity against it.

(11) Maymuna bint al-Harith

She was the widow of Abu Ruham Ibn `Abdel `Uzza. She was the last wife the Prophet (pbuh) married. The motivation behind this marriage was that the Prophet (pbuh) wanted to attract the people's hearts to Islam. Maymuna had many relatives and kin in Banu Hashim and Banu Makhzum.

Having mentioned the reasons and the circumstances that led to multiplying the Prophet's wives let us sum up these goals so that they are easy to understand:

(1) Spreading education among women. The situation required that some women should take the charge of guiding and teaching other women especially in feminine matters which they may have felt too shy to ask the Prophet (pbuh) about, such as marriage affairs, menstruation, postnatal childbirth and information about purification.

(2) Perfection of the legislation: Such as the nullification of the superstition of adoption which was prevalent in the pre-Islamic period. It gave much time to the Muslims to transmit the Prophet's sayings and traditions. Thus, it was mentioned that the Prophet's wives narrated what exceeded three thousand hadiths.

(3) Social solidarity:

By marriage, the Prophet (pbuh) also consolidated the bonds of friendship with his companions.

(4) Political Aims:

The Prophet also gained the support of the leaders of the tribes from whom he married. Furthermore, they willingly embraced Islam.

(5) Humanitarian purposes:

It was also a mercy to those old women who could not find care or shelter for themselves and for their orphans after they had lost their husbands.

(6) Setting an excellent example for all Muslims, men and women. This was represented in the Prophet's good treatment to his wives, implementing justice among them and enduring their anger tenderly.

These are the most important reasons that led the Prophet (pbuh) to practice polygamy.

The Prophet's Daughters

Zaynab

Ruqayyah

Umm Kulthum

Fatima

Zaynab

She was born ten years before the Prophet's Messengership. She was the eldest child of Prophet from Khadija bint Khuwailid (may Allah be pleased with her). She was brought up in the Prophet's house under the patronage of the mast honorable parents: Muhammad, the Prophet and Khadija the mistress of all women. Therefore, Zaynab became an example of good manners.

No sooner did Zanynab reach the age of puberty than she was betrothed by her cousin from the maternal side, Abu Al-As Ibn or-Rabee` who was an eminent master of the people of Quraish. From the paternal side Abu al-`As belonged to `Abd Manaf ibn Qusai, the Prophet's grandfather and from the maternal side he belonged to Khuwailid, Khadija's father.

Therefore, Abu al-As and Zaynab were well acquainted with each other. Both of them knew how descent the other was. They married and led a happy marital life. Then, she gave birth to two boys: Ali and Umamah.

Oneday when Abu al-As was traveling for trade, there happened the greatest event in the life of the humanity. Muhammad (pbuh) was sent as a Messenger to all world. Zaynab, at once, responded

to the call of truth which was revealed upon her father and embraced Islam. Having returned from his journey, he knew that his wife had accepted the new faith unexpectedly, she failed to convince him to embrace the religion of truth.

He justified his refusal by saying, "By Allah, I trust in your father but I fear that they might circulate that I left my father's religion to please my wife."

Zaynab was shocked by the disbelief of her husband. She stayed in her husband's home alone. Her mother died and her father and sisters left to Madina.

Afterwards, in the battle of Badr Abu al-`As was taken as a prisoner of war. The Prophet (pbuh) recommended the Muslims to treat the prisoners kindly. Meanwhile, Zaynab sent some money and a necklace to ransom her husband. It was her wedding present from her mother. No sooner did the Prophet (pbuh) see this necklace than he remembered earnestly his loyal wife, Khadija.

Thereupon, after a long period of pause the Prophet (pbuh) said, "If you would like to release her prisoner and repay her money, you could do so." They all said, "Yes, Messenger of Allah." Then, the Prophet (pbuh) took a pledge from Abu al-`As to release Zaynab because Islam put a barrier between them."

Having rcturned to Makka, he was received by his wife with a great joy. But he was very sad. He told her that he came to bid farewel to her. Zanyab sadly asked, "Where and why are you going?" He replied, "You not me. I promised your father to return you to him, because Islam put a barrier between us and I never broke a promise."

Zaynab set out from Makka to Madina but some people from the Quraish tribe obstructed her. They terrified her until she fell off her camel while she was pregnant. She had a miscarriage. She went back to Makka under the shelter of Abu al-`As. When she recovered, he took her accompanied with his brother, Kinana ibn ar-Rabei` until he brought her to the Prophet (pbuh).

As years passed, Zaynab lived with her father in Madina hoping that Allah open the heart of Abu al-`As to Islam. After six years, Abu al-As knocked Zaynab's door. She did not believe her eyes when she found him at her door. She was about to approach him for greeting but she stopped suddenly to check his belief.

All of sudden, Abu al-`As said, I did not come to Madina as a warrior but as a merchant. Nevertheless, a squad belonging to your father obstructed us and robbed my caravan as spoil of war. But I managed to escape. I came to you seeking your intercession on the part of Muslims. Zaynab said, welcome my cousin, welcome father of Ali and

Umama. She went forward to the Prophet (pbuh) after he had performed the dawn prayer. She shouted, "O people, I patronize Abu al-`As Ibn ar-Rabie`."

Thereupon the Prophet "pbuh) went out and said, "O people, did you hear what I heard?" They replied, "Yes, Messenger of Allah." Then, he said,

> *"By Whom in Whose Hand is Muhammad's soul I had not known anything about that before I heard what you heard. Muslims are one party against others. They permit the patronage of any one of them, however lower. Thus, we patronize whoever she patronized."*

Then, the Messenger of Allah went to his daughter's home and said, "Be hospitable towards him but do not be alone with him since you are not lawful to him."

Zaynab asked her father (pbuh) to give Abu al-`As his property back. Accordingly, the Prophet (pbuh) went to his companions and said, "you know this man, whose property you took. I would like to give him back his property. But if you do not like to do that, it will be your booty given to you by Allah." Then, they all replied, "We would like to give it back, Messenger of Allah."

Afterwards, Abu al-`As bid farewell to Zanyab and set out for Makka. Having arrived there with his

prosperous caravan, he began to give back what he had taken from people. Then, he stood and shouted, "O people of Quraish, is there any one who indebts me?" They replied, no, you are loyal and generous. Then, he said, "I testify that there is no god but Allah and Muhammad is the Messenger of Allah. By Allah, I was about to embrace Islam before that time, but I feared that you might say that he wanted to misappropriate our property. But when Allah helped me give it back to you I embraced Islam."

Accordingly, Abu al-`As went forward to Madina to join the Muslim community. There the Prophet (pbuh) returned Zaynab to him. The spouse met again and continued living in happinness and felecity under the shade of an unblemished belief.

A year later, Zaynab died affected by her fall from the previous year when she was about to emigrate for Madina but Quraish obstructed her. Abu al-As became so sad that he caused the people at her funeral to weep. Then came the Prophet (pbuh), her father to bid farewell to her. He said to the women, "Wash her thrice or five times and let the last wash be mixed with comphor and tell me when you finish." Having washed her, he prayed over her (my Allah have mercy on Zaynab, daughter of the Messenger of Allah).

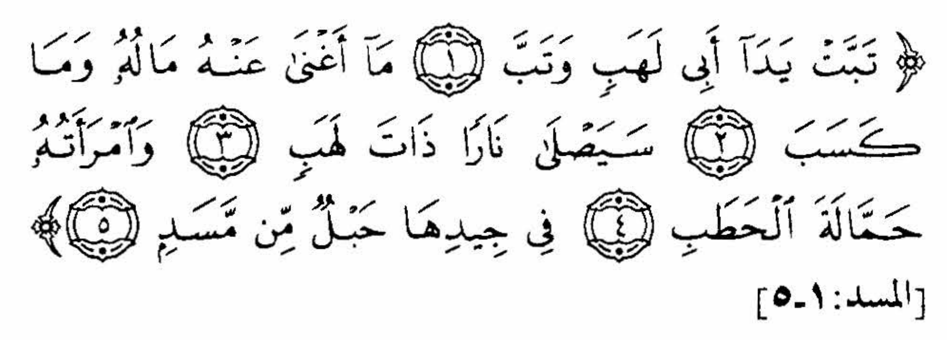
Ruqayya

Ruqayyah was born after Zaynab. She was soon followed by Umm Kulthum. Therefore, they were brought up together. When Ruqayyah and Umm Kulthum grew, they were betrothed to `Abdel-`Uzza ibn `Abdel-Muttalib's (Abu Lahab) two sons: `Utbah and `Utaibah.

Muhammad (pbuh) was not a Messenger by then. He accepted their proposal but he asked them first to give him a time to consult his family and his two daughters. Khadija kept silent lest she might annoy her husband. The two girls kept also silent out of shyness. Thereby, they concluded their betrothal.

No sooner was Muhammad sent as a Messenger and began to call for the religion of truth than the people of Quraish gathered together to conspire against the Prophet (pbuh). One of them said, "You took charge of Muhammad's responsibilities. You have, on the contrary, to return his daughters to him. Accordingly, Abu Lahab said, to his two sons, "I will deprive you of my fatherhood, if you do not divorce Muhammad's two daughters." Thereby, they divorced the two girls before the consumation of marriage. Furthermore, Abu Lahab and his wife Umm Jamil began to bring harm to the Prophet

(pbuh) to the extent that they entailed Allah's curse and wrath. Allah the Almighty says,



[المسد: ١-٥]

{Perish the hands of the father of flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm-leaf fibre round her (own) neck!}

(Al-Masad: 1-5)

However, the Prophet and his daughters did not bother about what they faced of hardships because they knew well the nature of the new faith. As usual, what the disbeliever's make of tricks always go in vain. In addition to being saved from living with Abu Lahab's son, she got married to one of the first eight people to enter Islam:

`Uthman Ibn `Affan Ibn Abu al-`As Ibn Umayyah Ibn `Abd Shams who was also one of the ten informed people to enter Paradise.

When the people of Quraish increased their torture against the Muslims, the Prophet (pbuh)

permitted his companions, to immigrate to Abyssinia.

`Uthman and his wife were among the immigrants to Abyssinia, although they recently married. They lived there peacefully hoping to return to Makka to be in the vicinity of the Prophet (pbuh) and his companions.

As soon as they heard that Hamzah and `Umar had embraced Islam, they preferred to go back. When they went home, they again faced the atheists' persecution. In addition to that, Ruqqayyah was surprised by the death of her mother, Khadija (may Alalh be pleased with her).

The Prophet, then, decreed mass migration to Madina. Ruqayyah accompanied by her husband were amongst the immigrants to Madina. There, she gave birth to a child called `Abdullah. But the child died soon after.

Ruqayyah had a fatal fever and `Uthman stayed at home nursing her. Then the battle of Badr occurred but the Prophet gave permission to `Uthman to stay home to nurse Ruqayyah.

The disease was so fatal that she passed away as a patient and an immigrant wife. May Allah have mercy on her.

Fatima az-Zahra'

She was Fatima az-Zahra bint Muhammad (pbuh). She was the fourth daughter of the Prophet (pbuh). She was born to the Prophet (pbuh) and his wife (Khadija) five years before the Prophethood of her father i.e., eighteen years, before the Hijra. With Maryam (`Isa's mother), Khadija, Asiyah (Pharoh's wife), Fatima was the purest and best of womenkind.

She (May Allah be pleased with her) was brought up in the Prophet's home. Thus, she acquired the good manners of her parents. When she was five years there happened a great change in her father's life, he was sent as a Messenger to all of mankind. She felt, in the very early years of her life, that she should shoulder burdens of the new faith with her father. She suffered a lot of hardships and troubles because of the atheists' tricks done to her father. Among the severe troubles that she faced was the siege in the valley of Abu Talib where she suffered the pain of hunger and thirst side by side with her father and Muslims.

No sooner did she get rid of such siege than she was afflicted by the death of her mother, Khadija (may Allah be pleased with her). However, she

stood by her father, the noble Prophet to compensate him for the loss of her mother.

After the Prophet (pbuh) had decreed the mass migration, she and her sister, Umm Kulthum stayed at Makka until the Prophet sent a companion to bring them. She was eighteen years by then. Many great companions betrothed her, like Abu Bakr and `Umar but the Prophet (pbuh) kindly apologized. Then came Ali Ibn Abu Talib to betroth her. The Prophet (pbuh) gave her to Ali in marriage when she was eighteen years old. Ali had nothing to pay as dowry but a shield, which was the Prophet's gift to him.

Ali sold his shield to `Uthman in return for four hundred and seventy dirhams, in order to give the price as a dowry to the Prophet (pbuh). Then the Prophet paid the dowry to Bilal in order to buy some perfume and give the rest to Umm Salama to buy the bride's luggage.

Afterwards, the Prophet (pbuh) invited his companions and made the wedding banquet. After Isha' prayer, the Prophet went to the bride and her groom. He asked for water. Then he made ablution and poured the water upon them. He said,

> *"O Allah, may you bless them, make blessing be upon them and bless their offspring."*

A year later, Fatima gave birth to the first grandson to the Prophet (pbuh), Al-Hasan Ibn `Ali in the third

year after Hijra. The Prophet (pbuh) was pleased and uttered adhan (call to prayer) in his ear. He also chewed a date and rubbed the newborn mouth. He called him al-Hasan, shaved his hair and gave away in charity silver equal to the weight of the hair. A year later, Fatima gave birth to al-Hussain in the fourth year of Hijra. The Prophet (pbuh) was very, sentimentally, close to Al-Hassan and his brother al-Hussain.

When Allah the Almighty revealed,

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾﴾ [الاحزاب:٣٣]

{And Allah only wishes to remove all abomination from your, ye Members of the Family, and to make you pure and spotless.}

(al-Ahzab: 33)

Once, the Prophet (pbuh) was at Umm Salama home. He called Ali, Fatima, al-Hassan and al-Hussain and covered them with garment, saying,

"O Allah! Those are my household. O Allah! May you remove all abomination from them and make them pure and spotless." He repeated it thrice. Then, he

said, "O Allah! May You make Your prayers and blessings be upon the household of Ibrahim You are praiseworthy and Glorious."

In the fifth of Hijra, Fatima and `Ali were blessed by a girl whom the Prophet (pbuh), her grandfather, called Zaynab. Two years later, Fatima gave birth to a girl whom the Prophet also called Umm Kulthum.

Hence, Allah the Almighty blessed Fatima with extending the Prophet's (Pbuh) offspring. When the Prophet (pbuh) returned from a journey he used to pray two rak`ats in the mosque and then visit Fatima before his wives. `Aisha, the mother of the believers said,

"I have never seen someone who is like the Prophet (pbuh) in speech than Fatima. He is used to kissing her when she comes and so does she." Once the Prophet expressed his love to her while he was on a minbar; he said, "Fatima is a part of me; whoever annoys her annoys me."

And it was stated in another version that the Prophet (pbuh) said,

"Fatima is a part of me, whatever annoys her annoys me and whatever harms her harms me."

(Reported by al-Bukhari and Muslim)

However, the Prophet (pbuh) drew the attention of his beloved daughter and others to the necessity of righteous deeds. One day he called,

> *"O people of Quraish buy yourselves. I could not benefit you in the part of Allah. O Fatima bint Muhammad ask me whatever you want of my Property, I could not benefit you on the part of Allah."*

In another version it stated,

> *"O Fatima bint Muhammad save yourself from the Hell-fire. It is not in my power to cause you harm or to bring you benefit beyond Allah's will."*
>
> (Reported by al-Bukhari)

Thawban related that the Prophet (pbuh), once, entered Fatima's home accompanied with me. She was wearing a necklace of gold. She said, this was Abul-Hassan's gift to me. Then, the Prophet (pbuh) said,

> *"Fatima! Would you like it to be said: "This was Fatima bint Muhammad, having a necklace of fire?" He severely rebuked and blamed her. Then he left. Subsequently, Fatima sold the necklace and bought by its price a maid slave and freed her. When the Prophet (pbuh) knew*

what she had done, he said, "Praise be to Allah Who saved Fatima from Hell-fire."

(Reported by an-Nasa'i)

More than that he threatened her if she committed a theft, he would cut off her hand as mentioned in the Hadith concerning the Makhzumi woman who committed a theft and whose people then had Usama Ibn Zayd intercede for her in the part of the Prophet (pbuh). Thereupon, the Prophet (pbuh) said,

"By Allah had Fatima bint Muhammad committed a theft, I would have cut off her hand."

(Reported by al-Bukhari and Muslim)

Furthermore, despite the Prophet's love of Fatima, he would prefer the poor and the needy to her. When Ali realized that Fatima got tired, he offered her to ask the Prophet (pbuh) a maid. She said I would do so by Allah's willing. When she approached the Prophet (pbuh), he welcomed her and asked, "Why did you come, my daughter? She replied, I just come to greet you. She was so shy that she could not ask him what she wanted. Then, she went again to the Prophet (pbuh) accompanied by Ali, Ali explained Fatima's problem before, the Prophet (pbuh). Thereupon the Prophet (pbuh) said,

"No by Allah, I would not give you and leave aside the people of Suffa (some poor

people) starving. But rather I would sell and then support them. Having gone back home, the Prophet (pbuh) visited them and asked, "Would you like something better than you wanted?" They replied, "yes". He said, "It is a few words delivered by Jibreel: to glorify Allah (i.e., subhana Allah) ten times at the end of every prayer, to praise Allah (i.e. Alhamdu lillah) ten times and magnify Allah (i.e Allahu Akhar) ten times. When going to bed glorify Allah thirty three times, praise Him thirty-three and magnify Him thirty-three. That is better than a servant."

Hence, Ali said, "By Allah I did not cease reciting them, since I knew them from the Prophet (pbuh). A man asked, "Even in the night of the battle of Saffayn?" Ali replied, "Even in the night of Saffayn.

Fatima (May Allah be pleased with her) passed many trials and hardships of life. She was afflicted by the death of her mother and her sisters, Ruqayyah, Zaynab and Umm Kulthum successively. She also endured the life of poverty and want patiently. However, she did not surrender to sadness or disappointment.

Moreover, after the Prophet (pbuh) had performed the Farewell pilgrimage and completed the tenets of Islam, he got sick. She went forward to

visit him at `Aisha's home (may Allah be pleased with her).

He welcomed her and then whispered in her ears that she wept vehemently. Noticing her impatience, he (pbuh) whispered again in her ears that she laughed. Therefore `Aisha (May Allah be pleased with her) asked Fatima, "Why do you weep, although you are the only one to whom the Prophet whispered? Afterwards when the Prophet (pbuh) left she asked her, "What did the Prophet (pbuh) tell you?" Fatima replied, "I could not disclose the prophet's (pbuh) secret."

When the Prophet (pbuh) died. She (`Aisha) said, "Would you please tell me what the Prophet (pbuh) whispered to you? Fatima said, "Now I can." As for the first time he whispered to me, he (pbuh) said,

> *"Jibreel used to reiterate the Glorious Qur`an with me once a year, but at that time he reiterated it twice. Thus I think that I am about to die. You should, therefore, fear Allah and patient. I am your best predecessor." Accordingly, I wept. But when he noticed my impatience, he whispered, "Fatima, would you like to be the mistress of the women in paradise, and the first of my family to die after me?" then I smiled.*

As the Prophet's (pbuh) disease grew more serious and painful, Fatima grew furious and sad. During the death trials of the Prophet (pbuh), she said, "What a distress is engulfing my father? The Prophet (pbuh) said,

"No distress would engulf your father anymore."

When the Prophet (pbuh) died she said, "O father, you responded to Your Lord. O father, heaven is your haven. O father to Jibreel we, console you"

After the Prophet (pbuh) had been buried she addressed Anas, "O Anas, how could you willingly hurl the earth over the Messenger of Allah (pbuh)?" Then sOhe wept and so did all Muslims. Meanwhile, they remembered Allah's sayings,

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ﴾[آل عمران: ١٤٤]

{Muhammad is no more than a Messenger. Many were the Messengers that passed away before him.}

(Al-Imran: 144)

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ أَفَإِيْن مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾﴾ [الأنبياء ٣٤]

{We granted not to any man before thee permanent life (Here) if then thou shouldn't die, would they live permanently?}

(Al-Anbia': 34)

Six months later, Fatima fell ill. Then she soon died to fulfill the Prophet's prophecy. She was twenty-seven by then. May Allah have mercy on her.

Umm Kulthum

She (May Allah be pleased with her) was born shortly after Ruqayyah. Therefore, they were brought together like twins. When they became matured, they were betrothed to Abu Lahab's two sons: `Utbah and `Utaibah. But this marriage was not concluded by Allah's willing. Thus, Allah preserved them of living with the enemy of Allah and his wife.

Ruqayyah got soon married to `Uthman (may Allah be pleased with them both) and migrated together to Abyssinia. Umm Kulthum stayed home shouldering the burdens of life with her mother, Khadija and relieving her father's grieves because of the atheist's rejection.

Meanwhile, the people of Quraish decided to boycott Muslims and Banu Hashim as well. They suffered an economical and social siege in the valley of Abu Talib for three years. There, Umm Kulthum suffered a lot like all other Muslims. She endured the afflictions of the siege and the pains of hunger all the time side by side with her father and the whole Muslim community.

Meanwhile, she shouldered the responsibility of her family because of the sickness of her mother and she was the eldest of her sisters. Shortly after the

end of that wrongful boycott, Khdija's disease grew fatal, and died. Umm Kulthum became responsible for the Prophet household affairs.

Later on, when the people of Quraish felt that all their tricks went in vain they decided to assassinate the Prophet (pbuh). Thereupon, the Prophet (pbuh) decreed mass immigration to Madina. He and Abu Bakr migrated together leaving his two daughters Umm Kulthum and Fatima in Makka. Having arrived at Madina, he sent Zayd Ibn Haritha to bring his daughters from Makka.

In Madina, Umm Kulthum led a life of happiness and victory after the Muslims had defeated Quraish. All of sudden, her sister, Ruqayyah, Uthman's wife died. Afterwards, she noticed that Uthman kept giving frequent visits to the Prophet (pbuh) seeking patience and consolation.

One day, `Umar Ibn al-Khattab (may Allah be pleased with him) came enraged with angry. He was annoyed of Abu Bakr and Uthman became they refused his offer of marrying his daughter Hafsa. The Prophet (pbuh) said to him,

> *"Hafsa will get married to someone who is better than `Uthman and `Uthman will get married to someone who is better than Hafsa."*
>
> (Reported by al-Bukhari)

Then, the Prophet (pbuh) gave `Uthman, Umm Kulthum in marriage. Thereby `Uthman was called (Zu-Nurayn) the possessor of the two lights because he married two daughters of the Prophet (pbuh).

Umm Kulthum lived in her husband's house for six years. She witnessed the great victories of the prophet (pbuh) and the Muslims. After the great conquest of Makka, she wanted to visit her mother's tomb there. But she died soon and was burried next to her sister Ruqayyah. May Allah have mercy on her.

The Prophet As A Father and/ or A Grandfather

In the pre-Islamic period, the pagan Arabs hated to have daughters. They used to bury female children alive. There were only two evil choices to decide on: either to keep a girl as a thing of sufferance and contempt, brining disgrace on the family or to get rid of her by burying her alive. They believed that sons were only the source of strength and prosperity, but daughters only made them subject to humiliating raids. A striking example of such belief was represented by `Abdul-Muttalib when he swore that if he had got ten boys, he would have slain one of them as a sacrifice to Allah.

Meanwhile, the Prophet (pbuh) had four daughters and two sons. The two sons soon died young. The a thiests of Quraish rented their personal spite and venom against the noble Prophet (pbuh) by taunting him with the loss of his two infant sons by Khadija. Furthermore, someone said, leave him alone, he would die without leaving a successor.

Accordingly Allah the Almighty revealed the surah of at-Takathur to give a warning against boast and rivalry concerning acquisitiveness of whatever kind, of wealth or offspring. Allah also revealed the surah of al-Kawthar to rebuke the disbeliveers who

taunted the Prophet with the loss of his sons. Allah the Almighty says,

﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ۝٢ كَلَّا سَوْفَ تَعْلَمُونَ ۝٣﴾ [التكاثر: ١- ٣]

{The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), until ye visit the graves. But nay, ye soon shall know (the reality).}

(At-Tabkathur: 1-3)

The Prophet As A Kind Father

Parents are created loving their children. They give them great concern, affection and care. Without such an innate love, the parents might not keep patient to rear their children. Those who do not love their children are surly odd people. Children need love and care to be brought up in a wholesome manner.

The Prophet (pbuh) set a great example in rearing his children. He treated them kindly and affectionately. `Aisha (may Allah be pleased with her) said,

> *"Once, a nomad came to the Prophet (pbuh) and said, "You kiss your children but we do not. The Prophet (pbuh) said, "What should I do with you if Allah stripped mercy from your heart!?"*
>
> (Reported by Al-Bukhari)

Abu Hurairah (may Allah be pleased with him) also related,

> *"Once the Prophet (pbuh) kissed al-Hassan Ibn Ali before al-Aqra Ibn Habis at-Tamimi. Al-Aqra` wondered, "I have ten children but I have never kissed any one of them." Then the Prophet (pbuh) looked at him and said, "Whoever does*

not have mercy on people, Allah does not have mercy on him."

(Reported by Al-Bukhari)

Whenever Fatima (may Allah be pleased with her) enters the Prophet's room, he used to welcome her tenderly and kiss her.

Such a love is not consecrated for his daughters only but also for his grandsons and the whole Muslim children. Al-Bukhari reported that Usama Ibn Zayd Ibn Haritha related that the Prophet (pbuh) would hold me and let me sit on one of his knees and al-Hassan on the other. Then he hugged us and said,

"O Allah may You have mercy on them both because I have mercy on them."

(Reported by Al-Bukhari)

Barida (may Allah be pleased with him) related,

﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾﴾ [التغابن: ١٥]

{"One day, the Prophet (pbuh) was delivering a speech when al-Hassan and al-Hussain came joggling and falling in their red shirts until the Prophet (pbuh) get off and carried them up. Then he said Allah the Ever Truthful said, (Your riches and your children may be but a trial.}

(At-Taghabun: 15)

When I noticed these two boys walking and falling I could not keep patient until I interrupted my speech and carried them up."

(Reported by at-Tirmidhi)

Al-Bukhari also reported on the authority of Abu Qutalah that he said,

"Once the Prophet went out carrying Umamah bint Abu al-As on his noble shoulder. Then he started to pray while she was still on his shoulder. When kneeling, he placed her and when raising he hoisted her."

(Reported by al-Bukhari)

The Prophet (pbuh) would also protrude his tongue to Al-Hassan Ibn Ali who in turn would notice the redness of the Prophet (pbuh) tongue and then hurry to him. When visiting his companions of the Helpers, he would be surrounded by children then he would supplicate Allah for them, wipe their heads and greet them.

All of these acts express the prophet's kind treatment and love towards children. Eventually, let us conclude this aspect of the prophet's life by the following astonishing account.

In Sahih Al-Bukhari, it is reported on the authority of Anas Ibn Malik (may Allah be pleased with him) that,

> *"The Prophet (pbuh) entered upon his son, Ibrahim, while he was dying. Thereupon, the eyes of the Prophet (pbuh) started to shed tears. `Abdur-Rahman ibn `Awf said to him, "You too, Messenger of Allah!" The Prophet (pbuh) commented, "O ibn `Awf, it is a mercy and repeated it twice and said, "The eyes shed tears, the heart is grieved, but we do not say anything except what pleases Allah and for your death we are very sad, O Ibrahim."*
>
> (Reported by Al-Bukhari)

When having a newborn child, the Prophet set a good example by slaughtering an animal to celebrate his birth. Likewise, he was also an example of patient father when his son died.

The Prophet As A Serious Father

In addition to being kind and affectionate towards his children, he was also a serious one when noticing any mistake or a danger engulfing them. For example, when the Prophet (pbuh) noticed his daughter. Fatima wearing a necklace of gold he got angry and did not greet her as usual. He advised her by saying,

> *"Would you like to be said that the daughter of Allah's Messenger wore a necklace of gold. Then the Prophet (pbuh) left her and went out. Accordingly, Fatima sent it to the market to be sold and then bought a slave and freed him. When the Prophet knew that he said, "Praise be to Allah who saved Fatima from the fire."*
>
> (Reported by an-Nasa'i)

In the hadith concerning the Mukhzumi woman who committed a theft, the Prophet had a serious and severe attitude. No intermediary, however noble even if the issue concerns the nearest people to him, can intercede to abolish or relieve a punishment ordained by Allah. The Prophet (pbuh) rebuked the intercessor, Usama Ibn Zayd, his beloved companion by saying,

"Do you intercede to vitiate a punishment leglized by Allah. Then he started to deliver a speech. He said, "O people, those who lived before you would only punish the weak when committing a theft and leave the noble. By Allah, had Fatima bint Muhmmad committed a theft, I would have cut off her hand."

(Reported by al-Bukhari)

Sahabiyyat

Asma' Bint Abu Bakr

She was the mother of `Abdullha ibn az-Zubair and the daughter of the first Muslim man to enter Islam after the Prophet (pbuh), Abu Bakr as-Siddiq. She was also the elder sister of `Aisha, the mother of the believers (may Allah be pleased with her). She was the seventeenth person to enter Islam. She gave pledge to the Prophet (pbuh) and firmly believed in him.

She was of a deep-rooted faith that she refused to receive her atheist mother, Qateelah or to accept her gift. Al-Bukhari and Muslim reported,

> *"Asma' bint Bakr (may Allah be pleased with her) once asked the Prophet (pbuh), "My mother came to me while she was an atheist during the lifetime of the Prophet (pbuh) I asked him about her. I said, "My mother came willingly to me. Would I keep good ties with her? He replied, "Yes, keep good ties with your mother."*
>
> (Reported by al-Bukhari and Muslim)

She (may Allah be pleased with her) was called the possessor of the two scarves because she split her scarf into two parts in order to deliver food and water to the Prophet (pbuh) and her father, Abu Bakr in the Thawr cave when immigrating to Madina.

When the Prophet (pbuh) set out for Madina accompanied by Asma's father, the latter took all what he had of property and left nothing to his family.

Then Abu Quhafa, her grandfather came to her and said, "this man put you in adversity. He deprived you of himself and property. Asma' bravely replied, "No, he he left so much to us." She covered some stones and brought them to her blind grand father and said, "This is what he left." Thereby, the old man said, "There is no blame if left that." By such device she reassured the old man.

Before the Prophet (pbuh) immigrated to Madina, the enemies had plotted for his life. He had already sent his followers to Madina. Ali Ibn Abu Talib had volunteered to face his enemies in his house. His single companion, as we know, was Abu Bakr. They two concealed themselves in the cave of Thawr three miles from Makka, for three nights, with the enemy prowling around in great numbers in fruitless search of them. Asma', the daughter of Abu Bakr provided them with food and water during their stay there.

Abu Jahl came furious and enraged with anger to enforce Asma' to tell him the hidden place of her father. But she kept silent and faced him bravely.

Failing to make her confess, he slapped her so violently that her necklace fell down. Then he had nothing to do but to leave enraged with anger.

Asma' soon joined the Muslim community at Madina. No sooner did she arrive there than she gave birth to her son, Abullah, the first newborn in Islam.

At the beginning of her marital life she was so poor that she had to serve her husband, Az-Zubair ibn al-Awwam, bake the bread, clean the home and feed the horse.

Narrated Asma' bint Abu Bakr (may Allah with her):

> *When Az-Zubair married me, he had not real property or anything else except a camel, which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansari neighbouress used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from Zubair's land to him by Alla's Messenger and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I*

met Allah's Messenger along with some Ansari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt siny to travel with the men and remembered Az-Zubair and his sense of Ghira, for he had the greatest sense of Ghira of all the people. Allah's Messenger (pbuh) noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allah's Messenger (pbuh) while I was carrying a load of date stones on my, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghira on that Az-Zubair said, "By Allah, your carrying the date-stones (and you being seen by the Prophet (pbuh) in such a state) is more shameful to me than your riding with him." (I continued serving in this way) untill Abu Bakr sent me a srevant to look after the horse, whereupon I felt as if he had set me free."

Later on Za-Zubayr became a wealthy man. His property was sold after his death for about forty million dirhams. She was so generous that when felling ill she would wait until she recovered and then free her slaves.

She took part in the battle of Yarmuk and fought bravely. She also kept a dagger to defend herself when thieves appeared in Madina at the time of Sa'id Ibn Al-`As.

As for her fortitude, it can be represented in her words to her son, `Abdullah when consulting her about Al-Hajjaj siege to Makka. She was a hundred years old and was blind by then. `Abdullah addressed her saying, "O mother, the people abandoned me; only a few of them who still support me. However, they could no longer fight than an hour on my part."

The other party offers to give me whatever I ask of worldly benefits. What do you see, mother? She replied, "You know yourself best. If you realized that you are right and calling for the truth, you would better go on. It is the issue for which your fellows passed away. Do not surrender your neck to Banu Umayyah to play it. But if you just wanted a worldly benefit you would be the worst man who demolished himself and his fellows. `Abdullah said, "By Allah, this is also my opinion, mother." But I fear to suffer crucifixion after death." She replied, "Skinning a slaughtered goat does not bring it pain." Off you go and seek Allah's help."

When approaching to embrace him she found him wearing a shield. She said, "This is not the behavior of whoever wants what you want!"

Therefore, he took off his shield and went forward to fight. He kept fighting until he was killed. Al-Hajjaj issued a command to have him crucified. Then he came to Asma' and said, "O mother, the leader of the believer commended me to treat you well. Do you want any thing. She replied, "I am not your mother. I am only the mother of this crucified man." Then she said, I heard the Messenger of Allah (pbuh) as saying, "There will be in Thaqeef a liar and a destroyer." We knew the liar and there still you the destroyer.

In another version when Al-Hajjaj came to Asma' (may allah be pleased with her) he said, "How did I punish your son, Asma!?" She replied quietly, "You spoiled his life but he spoiled your next."

She (May Allah be pleased with her) died in Makka shortly after the death of her son, `Abdullah. May Allah have mercy on her.

Fatima Bint al-Khattab

She was Fatima bint al-Khattab Ibn Nufail Ibn `Abd al-`Uzza she was of the noble women. She faced the harshest enemy of Islam and turned him to a great model. Fatima was brought up in the house of Al-Khattab ibn Nufayl al-Makhzumi, one of the noble and elite house of Quraish.

When she became young, Sa`id, Ibn Zayd married her. Sa`id embraced Islam at the hands of the honorable companion, Khabbab Ibn al-Arat (may Allah be pleased with him) who took him to declare the testification of faith the Prophet (pbuh) Sa`id went back to his wife Fatima and told her about the new faith. She was impressed and no sooner did he finish his speech than she uttered the testification of faith as well.

Khabbab used to pay frequent visits to them in order to teach them the Glorious Qur'an and the tenets of Islam. They concealed their belief lest they might be put into torture especially at the hands of `Umar, who meditated eradicating Islam and slaying the Prophet (pbuh).

One day, he went out carrying his sword towards the house of Al-Arqam where the Prophet teaching his companions. Someone asked him, "Where are you going, `Umar? Why do you carry

your sword? `Umar replied, "I am going to kill Muhammad who dispersed us and insulted our gods.

The man said, "Do you think that Banu `Abd Manaf (The Prophet family) would allow you doing that without taking vengeance. The man, then, suggested to him that instead of killing Muhammad, it is better to reform his kin. He suggested to him that there were near relations of his that had embraced Islam: his sister Fatima and her husband Sa`id Ibn Zayd. Enraged with anger, he went forward to them meditating to slay them. When `Umar went to their house, he heard them reciting some words he did not understand. All of sudden, he rushed into their house calling loudly upon his sister. Khabbab, who was teaching them at that time immediately, hid himself. Fatima concealed the copy from which they read. `Umar, then asked, "What was the murmuring I heard?

They replied, "Nothing." `Umar said, I heard that you followed Muhammad." He then attacked his sister and her husband, but they bore the attack with exemplary patience, and declared their faith. He punched his sister so violently that she bled.

`Umar was so struck with their sincerity and fortitude that he asked to see the leaf from which they had been reading. Fatima refused and said, "You are impure. You have first to do ablution." Having done ablution and read the copy, his soul

was touched, the leaf contained some portion of the surah of Ta-Ha Having read up to Allah's saying,

﴿إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ۝١٥﴾ [طه: ١٥]

"For every soul to receive its reward by the measure of its endeavor."

(Ta-Ha: 15)

He commented, "What an honorable words!" Upon hearing `Umar's comment, Khabbab Ibn al-Arat appeared from his hidden placed saying, O `Umar, I hope that the Prophet's supplication be answered as he invoked to Allah saying, "O Allah! May you support Islam with the closest one to you either Abu Jahl Ibn Hisham or `Umar Ibn al-Khattab. The latter was the closest one."

`Umar went foreward to the Prophet (pbuh) to utter the testification of faith before him and to join the Muslim community. He not only came into the faith but also became one of its strongest supporters and champion. It was Fatima who confronted `Umar and changed the course of his life. May Allah be pleased with her.

Umm Kulthum bint Ali Ibn Abu Talib

She was Umm Kulthum bint Ali ibn Abu Talib. She was the daughter of Fatima, the best of the womankind and the mistress of women in paradise. Her grandfather was the Prophet (pbuh) and her brothers were the masters of youths in Paradise, al-Hassan and al-Hussain.

She was born and brought up among those noble kin who molded her to be an example of piety, and righteousness. `Umar Ibn al-Khattab betrothed her but Ali (may Allah be pleased with him) disagreed because of her young age. However, he longed for marrying her by saying, "give me her in marriage, Abu Al-Hassan since I can appreciate her, no one else can treat her like me." Thereby, Ali agreed. He consummated the marriage with her in the month of Dhu-Qi`dah, 17 AH. She gave birth to Zayd Ibn `Umar and Ruqayyah Ibn `Umar.

Once, `Umar went out as usual to check the people, when he was the leader of the believers. He heard a woman cry coming out from a hut where a man standing at its door. `Umar greeted the man and asked where he came from? The man said that he was a nomad and came to get something from the leader of the believers. `Umar asked him about the

woman cry he heard. The man said, "Off you go (may Allah have mercy on you) and do not be nosy."

The man did not know who the questioner was? `Umar longed to ask and offered his help if it was possible. The man said, it was my wife giving birth and there was no one to help her. `Umar went home and said to his wife, "Would you like to gain a reward from Allah? She asked, him pleasantly, what this reward was. Having told her, she soon went to the woman carrying what she might need in this situation. `Umar also carried a pot full of oil and grains and accompanied his wife to the hut.

Umm Kulthum got inside the hut to help the woman whereas, the leader of the believers sat down with the man cooking outside. When the woman gave birth Umm Kulthum called upon her husband, O the leader of the believers tell your companion that Allah blessed him with a boy. The nomad got amazed when hearing the title of the man cooking and plowing in the fire. The woman also was surprised when knowing that the midwife who looked after her was the wife of the leader of the believers. May Allah have mercy on Umm Kulthum, the Muslim midwife.

Safiyya Bint `Abd Al-MutTalib

She was Safiyya bint `Abdel-Muttalib ibn Hashim ibn `Abd Manaf, the Prophet's aunt, the sister of Hamzah ibn `Abdel-Muttalib and the mother of Az-Zubair ibn Al-`Awwam. She (may Allah be pleased with her) was brought up in a noble house which was responsible for drinking the pilgrims.

Such nobility and deep-rooted lineage influenced the character of Safiyya (may Allah be pleased with her). She was eloquent, educated, brave and knight. She was among the first to enter Islam. She migrated with her husband to Madina.

She joined the Muslim army at Uhud to treat the wounded and serve the warriors. When the Muslims started to withdraw from the battlefield, she held an arrow and waved it against their faces saying, "Would you leave the Prophet (pbuh) alone"?!

When she knew that her brother Hamzah ibn `Abd al-MutTalib had been killed from his back and was disfigured after death, she kept patient and steadfast. "To Allah we are destined to return" was her only comment. She then asked Allah to forgive him.

She had another heroic action in the battle of the Trench. When a Jewish man attempted to attach the women camp. The Muslim women and children at the battle of the Trench were left at a fort guarded by Hassan ibn Thabit (may Allah be pleased with him). Watching the Jewish man walking around the fort, Safiyya at once went to Hassan and said, "I doubt that man, since he might lead the enemy to us; you have to kill him." Hassan replied, "May Allah forgive you, I could not do that".

Accordingly, she decided to get rid of that Jewish man alone. She veiled herself, picked up a huge cudgel and went down the fort. All of sudden, she hit the Jewish man on the back of his head several times until he died. Then she went back to the fort pleasantly because she managed to protect the Muslim women by killing the Jewish spy.

In the battle of khabybar, she went with the other Muslim women to encourage the Muslim army and to treat the wounded. The Prophet (pbuh) admired their contribution and assigned them a share of war spoils.

Safiyya, as a matter of fact, led a life of sacrifice and achievements until she died at the era of `Umar ibn Al-Khattab (may Allah be pleased with him). She was about seventy by then. May Allah have mercy on her.

Sumayya bint khayyat

She was Sumayya bint khayyat, the servant of Abu Hudhayfa ibn al-Mughira. She got married to Yassir, one of the immigrants to Makka. Because he was an immigrant, Yassir had the feeling of alienation. Therefore, he resorted to Abu hudhayfa seeking sponsorship. Abu Hudhayfa in turn gave him his female servant, Sumayya in marriage. They soon give birth to `Ammar and `Ubaidellah.

When `Ammar grew up, he knew about the new faith, he embraced Islam after a long period of meditation. He went home to clarify what he heard from the Prophet (pbuh) to his parents. At once, Yassir and Sumayya embraced Islam .Sumayya was the seventh person to enter Islam. Here started the climax of Sumayya's story. `Ammar and the members of his family did not keep their belief secret. Banu Makhzum knew that they had adopted the new faith. Thereby, they put them into severe torture to convert them. They started to take them all, Yassir, Sumayya and `Ammar, to the burning desert of Makka, where they would pour upon them different kind of severe torture. However, Sumayya maintained a firm stance.

The Prophet (pbuh) used to go where they were tortured, commending their fortitude and heroism by saying,

> *"Keep patient, Yassir's family. Verily, your meeting place will be in Paradise".*

Upon hearing the Prophet's (pbuh) saying, Sumayya proudly recited, "I testify that you are the Messenger of Allah and that your promise is truthful." She did not bother about death so long as it was in the cause of Allah. Verily she tasted the joys of belief and witnessed Allah's reward by the eyes of her heart that belittle all what she met. Although her husband, Yassir passed away before her eyes, the tyrant atheists failed to convert her. Eventually, Abu Jahl stabbed her with his spear to be the first female martyr in Islam. May Allah have mercy on Sumayya the symbol of sacrifice and fortitude.

Asma' Bint Yazid Ibn As-Sakan

She was Asma' bint yazid ibn as-Sakan, who was from the Helpers (Ansar). Asma' was called the preacher of women because she was eloquent, rational and religious. She was an ideal Muslim woman. She was among the Muslim women who came to the Prophet to give the pledge of Islam. Such a pledge was mentioned in the glorious Qur'an. Allah the Almighty says,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾﴾ [الممتحنة: ١٢]

{O Prophet when believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood,

and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.}

(Al-Mumtahana: 12)

Having given the pledge she was curious to know every thing about Islam. She kept listening to the Prophet's sayings and asking him about some rulings concerning the Muslim woman. She was the one who asked the Prophet (pbuh (about the rulings of menstruation.

She was, therefore, the representative of women when asking the Prophet (pbuh) about any women affairs. Once, she came to him and said, "O Messenger of Allah. I stand for a group of women who are of my opinion. To proceed, Allah the Almighty has sent you to both men and women. Then we believed and followed you. We women are confined to homes, target to men's lusts, and bearers to their children. Yet, men have the privilege to attend Friday prayers, funerals and to fight in the cause of Allah. On the other hand, in case of fighting, we keep their property and rear their children. Would we share them in Allah's reward? Then, the Prophet looked to his companions and asked, "Have you ever heard a good question from a woman about religion like that? They replied, "You are right, Messenger of Allah." He said, "Go back

Asma' and tell all women you stand for that treating one's husband kindly, seeking his consent and obeying him are equal to all what you have mentioned concerning men."

Asma' was looking forward to fighting in the cause of Allah. Not until the battle of Yarmuk did this aim take place. She was among women who were at the back of Muslim warriors. She would block the way against whomever escaping from the battlefield until she made him return. She also provided the warriors with food and water and treated the wounded as well.

After this heroic life of knowledge and fighting in the cause of Allah, Asma' died in 30 AH (may Allah have mercy on her.

Umm Salim bint Malhan

She was called ar-Rumaisa' Umm Salim bint Malhan ibn Khalid ibn Zayd ibn an-Najjar. She got married to her cousin, Malik ibn an-Nadr. She was amongst the earlier Muslims to embrace Islam. She adhered to Islam although her husband, Malik rejected and did his best to convert her.

She started to instruct her son, Anas to say the testification of faith: "There is no god but Allah and Muhammad is the Messenger of Allah. The son repeated what her mother said but the atheist father said to Umm Salim. "Do not spoil my kid." She replied, "I do not spoil him but I would rather educate him".

Malik grew furious and remained an atheist. Furthermore, he decided to leave his home forever unless she converted. No sooner did he leave the house than he was killed at the hands of one of his enemy.

Umm Anas devoted her life for bringing up the child after the death of his father. Later on she went to the Prophet (pbuh) offering him her son, Anas to be his servant she was pleased when the Prophet agreed accepted Anas as his servant.

Abu Talha made a proposal to marry Umm Salim. He offered a precious gift as a dowry but she

refused since he was still an atheist. She kindly refused him saying, "No one can reject the like of you Abu Talha. But you are an atheist and I am a Muslim. I am not allowed to marry an atheist one" She added "I want nothing but Islam." He asked, "who can guide me to that? She answered. "The Prophet (pbuh)." Thereupon the Prophet said, "Abu Talah came with the mark of Islam between his eyes." Another version of transmission stated that Umm Talha said, "By Allah, no one can reject the like of you, Abu Talha. But you are an atheist and I am a Muslim. I am not allowed to marry you. My dowry is to embrace Islam nothing else."[Reported by an-Nasa'i[

Abu Talha was impressed by her words and loved her more and more. As soon as he uttered the testification of faith, she got married him. What a precious and an invaluable dowry Umm Salim got! She was the only woman to get such an honorable dowry.

Having embraced Islam and approached its spirit, Abu Talha changed his mind completely and his soul was touched. He admired all the Islamic tenets and behavior. He was apprenticed like all companions at the hands of the Prophet (pbuh)

Abu Talah was a wealthy man. He had a well, which he valued it greatly. When Allah the Almighty revealed a verse that stated.

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾﴾ [آل عمران: ٩٢]

{By no means shall ye attain righteousness unless ye give (freely) of that which ye love: and whatever ye give, Allah knows it well.}

(Al- Umran: 92)

Abu Talha said to the Prophet (pbuh), "Allah the Almighty said,

{By no means shall ye attain righteousness unless ye give (freely of that which ye love}

What I love most is Bayraha (a well of his own). Therefore, I give it in charity for the sake of Allah. I want Allah's reward by spending it. Thus, you may place it wherever you want, Messenger of Allah.

The Prophet (pbuh) commented.

"Oh Noh! That is great that is a blessed property (He repeated it twice). I heard what you had said about it. I think it is better to consecrate it for your kin." Then,

Abu Talha distributed it among his Muslim kin."

(Reported by al-Bukhari)

Allah blessed them by a son. They called him Abu Umair. The child brought them joy and happiness. It was Allah's willing to test them by taking the life of their child. The father did not know about the death of his son. Umm Talha, peacefully, covered the child saying. "To Allah we are destined to return." She asked her family not to tell Abu Talha what happened to the child.

When Abu Talha went home, he noticed that she was happy. He asked her about the child and she said. "He is very quite." Then she brought him dinner. After dinner she wore a fascinating dress adorned and perfumed herself. She was so charming that he made love with her.

When she realized that he became satisfied and quite she asked him. What do you say if someone lend another something. Could he refrain of repaying it? He replied, "No" she said, "Our son was just a deposit from Allah and He restored him." Abu Talha got his nerve and said angrily. "You did not tell me before I became indulged in such impurity! But she kept admonishing him until he said. "To Allah we are destined to return".

In the morning he went to the Prophet (pbuh) complaining of his wife's conduct. The Prophet (pbuh) said. "May Allah bless your last night".

In that night she got pregnant. When she gave birth, she sent the child to the Prophet (pbuh) who chewed a date and then rubbed the child's mouth. The Prophet (pbuh) called him `Abdullah." (Reported by Bukhari and Muslim)

It was narrated that of the progeny of that child there were seven boys who finished memorizing the Glorious Qur'an

There was also an astonishing story about Umm Salim. Once, a man came to the Prophet (pbuh) and told him that he was very poor. The Prophet in turn asked his wives whether they had something to entertain the guest. But they all replied that they had nothing. They said, "By whom He sent you with the Truth, we do not have anything but water." Then the Prophet (pbuh) openly said. "Who could receive him, may Allah have mercy on you?" One of the Helpers called Abu Talha said, "I could, Messenger of Allah." He went home accompanied by the man. He asked his wife, Umm Salim, "Do we have anything (to entertain the guest). She replied, nothing other than our kids' food" He said, "Let them sleep and pretend eating before the guest. When the guest starts eating, feign that your are repairing the lantern and then put it out." Accordingly, they spent the night hungry.

In the morning, he went to the Prophet (pbuh). The Prophet said to him, "Allah admired what you did with your guest last night. Thereupon Allah Exalted be He revealed,

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾﴾ [الحشر: ٩]

{And those who before them, had homes (in Madina) and had adopted the faith, show their affection to such as come to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot.})

(Al-Hashr: 9)

As for the role of Umm Salim in fighting in the cause of Allah, she, like many other Muslim women, took part in many battles of Islam. She had a great role in the battle of Hunayn where she encouraged the Muslim warriors, drank the thirst and treated the wounded. It was related that in the battle of Hunayn Umm Salim had a dagger. When Abu Talha complained to the Prophet by saying, "O Messenger of Allah, Umm Salim had a dagger." She said, "O

Messenger of Allah, this is to defend myself and if an atheist approachs me I will tear his belly".

The Prophet (pbuh) appreciated Umm Salim so much. He would only enter her home. The Prophet (pbuh) said,

> *"I entered Paradise where I heard a rustle. I asked, "Who is that?" They replied "This is ar- Rumaisa' bint Malhan, the mother of Anas ibn Malik."*
>
> (Reported by Muslim and Bukhari)

She really deserved such a rank for her sacrifice and her sincere faith (may Allah he pleased with her).

Umm Haram bint Malhan

She was Umm Haram bint Malhan ibn Khalid ibn Zayd ibn Haram. She was amongst the Helpers of Madina. She was the sister of Umm Salim, the aunt of Anas ibn Malik, and the wife of '`Ubadah ibn as-Samit

An-Nawawi narrated in the explanation of Sahih Muslim that Umm Salim and Umm Hiram (may Allah be pleased with them both) were the Prophet's aunts from the maternal side either by suckling or by blood. She was the Prophet's aunt by either suckling or blood. Thus, the Prophet (pbuh) used to visit her. Anas ibn Malik (may Allah be pleased with him) reported,

> *"Once, the Messenger of Allah, (pbuh) came to our home where there were only my mother, aunt Umm Haram and I. He said, let me lead you in prayer." It was not a time of prayer by then."*
>
> (Reported by Muslim)

Umm Haram (may Allah be pleased with her) hoped for travelling in the cause of Allah by ship to disseminate Allah's word and raise higher the banner of Islam. Allah the Almighty fulfilled her hope as she accompanied her husband `Ubadah ibn as-Samit when conquering Cyprus.

Anas (may Allah be pleased with him) reported,

"When going to Qiba', the Prephet (pbuh) used to visit Umm Haram, the wife of Abu `Ubada ibn as-Samit. One day the Prophet (pbuh) entered her home. She offered him food and when he finished eating she started to check his hair, then the Prophet (pbuh) slept. He awoke after a while laughing. Umm Haram asked, "why do you laugh Messenger of Allah? He said. I saw some people of my nation on a board in the midst of the sea conquering in the cause of Allah. They were like kings on chairs." Umm Haram said, "O Messenger of Allah may you invoke Allah to make me join them. The Prophet invoked Allah for her and slept again. He got up laughing Umm Haram said, O Messenger of Allah, "Why do you laugh?" He (pbuh) said, "I saw some people of my nation conquering in the cause of Allah. They were like kings on thrones" She said, "O Messenger of Allah, may you invoke Allah to make me join them" He said, you are among the earlier ones.

Anas said, "Afterwards, she accompanied her husband, Ubadah ibn as-Samit when setting out for the conquest

> *of Cyprus. Having left the sea, she rode on an animal, which killed her. She was buried in Cyprus The leader of this army was Mu`awiyah ibn Abu Sufyan. This was in the era of `Uthman (may Allah be pleased with them all).*
>
> [Reported by al-Bukhari]

May Allah be pleased with the first naval martyr.

Umm Waraqa

She was the daughter of `Abdullah ibn al-Harith ibn Uwaimir ibn Nawfal. She was from the helpers. The Prophet (pbuh) called her the martyr. She hoped for death in the cause of Allah. Therefore, at the battle of Badr, she asked the Prophet's (pbuh) permission to join the Muslim army in order to treat the wounded or she might win the martyrdom. The Prophet (pbuh) said to her

> *"Allah would grant you martyrdom. Stay home you are a martyr."1*

She (may Allah be pleased with her) memorized the Qur'an by heart. The Prophet (pbuh), therefore, allowed her to lead her household (of women) in prayer.

She kept doing the rites of Islam until she was murdered at the hands of two slaves: male and female. These two slaves killed her because their freedom was conditional on her death. In the morning, `Umar ibn al-Khattab (may Allah be pleased with him) said, "By Allah, I did not hear the recitation of aunt Umm Waraqa last night. Accordingly he checked her home and found that she had died. He said, "The Messenger of Allah was truthful when he used to say,

> *"Let us go to visit the martyr".*

`Umar ordered the killers to be brought before him. They confessed their crime. Thus, he sentenced them to be crucified. They were the first people to be crucified in Madiņa. May Allah have mercy on Umm Waraqa who won the martyrdom, which she had asked before. [Related by Ibn Hajar in Isbah, Asbahani in *Helyat* al awliya' and al-Hakim in *Mustadrak.*]

Asma' Bint 'Amis

She was Asma' bint 'Amis ibn Ma'd ibn Tamim ibn al-Harith ibn Ka'b ibn Malik ibn Quhafa. She was called Umm `Abdullah. She had embraced Islam before Muslims got into al-Arqam house. She was the wife of Ja'far ibn Abu Talib, an honorable companion, whom the Prophet (pbuh) called the owner of two wings. When greeting `Abdullah ibn Ja'far, the Prophet (pbuh) used to say,

> *"Peace be upon you, son of the owner of two wings."* [Reported by Al-Bukhari]

Asma' (may Allah be pleased with her) was among the early immigrants. She migrated with her husband, Ja'far ibn Abu Talib to Abyssinia where she suffered a lot. There, she gave birth to three children: `Abdullah, Muhammad, and Awn. The first son was similar to his father and the father was similar to the Messenger of Allah (pbuh.)

When the Prophet (pbuh) issued a command for the immigrants to go to Madina Asma' was so pleased with the new Muslim State.

> *She accompanied the caravan setting from Abyssinia to Madina in the second immigration. No sooner did the delegate arrive at Madina than it was proclaimed that Muslims had invaded Khaybar. When*

meeting Ja'far ibn Abu Talib, the Prophet (pbuh) said, "By Allah, I do not know which occasion does please me more: the victory in Khaybar or the arrival of Ja'far".

Once Asma' bint Amais (may Allah be pleased with her) visited Hafsa bint `Umar. Having seen Asma', `Umar asked, "Who is that?" she said "Asma, bint `Amais." `Umar replied, "The woman who migrated to Abyssinian by sea." Asma 'said, "Yes". Then `Umar said, "We migrated before you (to Madina). Therefore, we are closer to him than you." Asma' became angry and said, "No, by Allah while you lived beside the Messenger (pbuh), eating and listening to his sermons, we lived far away in a foreign land in Abyssinsa. This was for the sake of Allah and his Messenger (pbuh). She added, "By Allah, I will never eat or drink until I mention that to the Messenger of Allah (pbuh). We were suffering and scaring. I will mention that typically to the Prophet (pbuh). When the Prophet (pbuh) came, Asma' said, "`Umar said, such and such." The Prophet (pbuh) said "What was your reply?" said, "I said such and such." The Prophet (pbuh) said,

"He is not closer to me than you, the immigrants to Abyssinia). He migrated only once but you, the people of the ship, migrated twice."

[Reported by Bukhari]

Asma' got pleased with the Prophet's response. The people soon knew what the Prophet (pbuh) said to Asma'. They began to come to Asma' asking her about what they had heard. Asma' added, "I saw Abu Musa and the people of the ship coming one after the other to ask about this hadith. They were very joy and happy to hear that compliment from the Prophet (pbuh).

In the day of Mu'tah, Ja'far , Asma's wife was among the Muslim warriors who made great heroic attacks against the enemy. The Prophet (pbuh) appointed him as one of the three leaders in the battle of Mu'tah. Ja'far attained the honour of martyrdom in Mu'tah. He was called Ja'far the pilot because his two arms were cut off while trying keeping the banner of Islam up. Instead of his two arms, Allah granted him two wings to fly in Paradise.

When Ja'far died in the battlefield, the Prophet asked his household to make some food for Ja'far's family since they might be occupied by their affliction."(Reported by at-Tirmidhi)

Asma' had nothing to do but to keep patient and sought Allah's reward. Asma' devoted her life after the death of her husband to her children. But she was betrothed by Abu Bakr as-Siddiq soon after. She suffered a lot during her life. The most heinous and severe affliction she had was the death of the Prophet (pbuh). Later on, her husband, Abu Bakr died. Abu

Bakr left a will stating that her wife should wash him after death. Asma' therefore washed her husband sadly.

It is the Muslims manliness and chivalry that when one of them dies, they marry their brother's widow to one of them so as not to leave the widow or her children face the hardships of this life alone. Accordingly, Ali ibn Abu Talib betrothed Asma' after the death of Fatima (may Allah be pleased with her). Asma' gave birth to Yahya and `Awn by Ali.

Once, there happened a quarrel between two sons of Asma', one belonged to Ja'far and the other to Abu Bakr. They boasted over each other by their fathers. Watching them quarrelling, Ali called upon their mother, Asma' to judge them. Asma' said, "I have never seen on Arab young man better than Ja'far, so was the old man, Abu Bakr." The two kids embraced each other and went on playing again. But Ali said, "What about me, Asma'?" She smartly said, "If there is someone who is the least of three good people, they will all be elite" Ali said, "If you said other than that I would hate you".

Ali ibn Abu Talib succeeded Uthman ibn Affan as the caliphate of the Muslims. Therefore, Asma' got married to two caliphates of Muslims' Abu Bakr and Ali (may Allah be pleased with them all) after this long life of afflictions and trials during which Asma' kept patient, Asma' got ill and died (may Allah have mercy on her).

As shifa' bint al-Harith

She was ash-Shifa' bint `Abullah ibn `Abd Shams ibn Khalaf ibn Saddad ibn `Abdullah ibn Adiy ibn Ka`b. She was from the tribe of Quraish. She embraced Islam before Hijrah and was among the early Muslim women who migrated from Makka to Madina and gave the pledge of faith to the Prophet (pbuh).

She (may Allah be pleased with her) got married to Abu Khaythama ibn Hudhayfa and gave birth to a boy called Sulaiman. She learnt to read and write while still in Mekka before Islam. Having entered Islam, she (may Allah be pleased with her) shouldered the task of educating the Muslim women seeking Allah's reward. Thereby, she was called the first female teacher in Islam. Among the women apprenticed at the hands of ash-Shifa' was Hafsa bint `Umar ibn al-Khattab, the Prophet's wife.

It was reported that the Messenger of Allah (pbuh) asked ash-Shifa' to teach Hafsa (may Allah be pleased with her) how to write and some healing and protective words. Ash-Shifa' said, once the Prophet (pbuh) entered his home while I was there with Hafsa. He said,

> *"May you teach that (Hafsa) the protective words concerning an-Namlah (a kind of*

sores affect one's forehead) as you taught her how to write."

[Reported by Abu Dawud]

Ash-Shifa' was famous for such protective words in the pre-Islamic period but after she had embraced Islam and migrated to Madina, she said to the Prophet (pbuh), "I would like to show you the incantation I used to make before Islam." The Prophet (pbuh) said, "Let me see." Having shown him the incantation she used to do, the Prophet (pbuh) said. "Use such words as protective and healing ones and let Hafsa learn them." The incantation she made was for treating an-Namlah (a disease.)

The Prophet looked after ash-Shifa' when she came to Madina and assigned her a house. She, like all other Muslim women, loved the Prophet (pbuh) and learnt much of his sayings. After such long life of striving, and sticking to Islam, she died twenty years after Hijrah (may Allah have mercy on her).

Umm Hakim Bint al-Harith

She was Umm Hakim bint al-Harith ibn Hisham ibn al-Mughirah, Abu Jahl, ibn Hisham's niece. She was a sharp-witted and a wise woman. Al-Harith, Umm Hakim's father gave her to 'Ikrima in marriage. Only after the great victory did al-Harith and his daughter, Umm Hakim enter Islam. But 'Ikrima, whose blood was made lawful by the Prophet (pbuh) ran away.

Having tasted the joys of the new faith Umm Hakim wished her husband embrace Islam. She went to the Prophet (pbuh) asking him to forgive her husband 'Ikrima if he entered Islam. Thereby, the Prophet (pbuh) forgave him. No sooner did she hear the Prophet's decree than she went forward to look for her fleeing husband so that she might find him before sailing. After a long search, she managed to catch him before sailing. She told him that the Prophet (pbuh) had forgiven him.

She then began to speak to him about the tenets of Islam and how elevated are its goals. She also spoke about the honorable character of the Prophet (pbuh) when he entered Makka and how he forgave all people there, although they had conspired against them before.

All what Umm Hakim said touched her husband's heart. Accordingly, he returned with her to embrace Islam before the hands of the Prophet (pbuh). He kept adhering to Islam and fighting in the cause of Allah until he attained the honor of martyrdom. Umm Hakim kept patient, although she was afflicted by the death of her husband, her brother and her father in the battlefield.

Shortly after the death of her husband, she was betrothed to Khalid ibn Sa'id, a Muslim leader. There occurred a war in which Khalid must lead the Muslim troops. Khalid wanted to consummate his marriage with Umm Hakim before wading into war. But Umm Hakim refused and asked him to delay that after war. He said, "I feel that I will be killed there." Therefore, she agreed. As soon as he consummated his marriage with her and held the wedding banquet in the morning the Roman troops attacked them. The groom soon rushed into the battlefield and fought until he died as a martyr. It was said that Umm Hakim, after knowing that her husband had died, waded also into war to fight against the enemy. May Allah have mercy on her.

Umm Ayman

She was Baraka bint Tha'laba ibn Amr ibn an-Nu'man. She was from Abyssinia. The Prophet (pbuh) inherited her from his father. He (pbuh) spent most of his childhood in her custody. But when he got married to Khadija bint Khuwailid (may Allah be pleased with her) freed her to marry Ubaid ibn al-Harith al-Khazraji by whom she gave birth to Ayman.

The Prophet (pbuh) used to visit and honor her. He also used to call upon her by saying, "O mum" He would also say.

> *"This is the remainder of my household and Umm Ayman is my mother after my mother passed away"*
>
> [Reported by al-Hakim]

She (may Allah be pleased with her) got married to Zayd ibn Harith, (may Allah be pleased with them both) by whom she gave birth to Usama ibn Zayd, the Prophet's beloved person. When the Prophet (pbuh) decreed mass immigration to Madina, she responded to the Prophet's call and migrated on foot.

The Prophet (pbuh) used to treat her kindly. He would cuddle and make fun with her. Once, she came to the Prophet (pbuh) and said, "O Messenger

of Allah, may you carry me." The Prophet (pbuh) said, I would carry you on the back of a she-camel's kid." She replied, "O Messenger of Allah, it could not." As a matter of fact all camels are she-camels' kids.

In the battle of Uhud, she (may Allah be pleased with her) was among the Muslim women who were to carry water to soldiers and treat the wounded. She also did so in the battle of Khaybar.

When the Prophet (pbuh) died, Abu Bakr (may Allah be pleased with him) said to `Umar, "Let us visit Umm Ayman as the Prophet (pbuh) used to." When seeing them, she wept. They asked her, "Why do you weep? What Allah prepared for His Messenger is better." She replied, I know, but I weep because the heavenly revelation will no longer come. Impressed by her words, they began to weep as well."(Reported by Muslim)

Hind Bint Utbah

She was Hind bint `Utbah ibn Rabie`a ibn `Abd Shams ibn ` Abd Manaf. She was of good and rational character. Her son, Mu`awiyah ibn Abu Sufyan said about her, "She was greatly dangerous in the pre-Islamic period but was of good character in Islam".

She got married to Al-Fakiha ibn al-Mughira by whom she gave birth to Abban. She after separating from al-Fakiha, got married to Abu Sufyan ibn Harb.

In the battle of Badr, she was afflicted by the death of her father, 'Utbah, her brother, al-Walid and her uncle, Shayba. She grievously lamented them and wished for taking vengeance. Therefore, in the battle of Uhud, she accompanied the army of Quraish like many other women who were to encourage the warriors. The women in this battle were to hit drums and sing poems in order to encourage the army.

In this battle Hind committed a heinous crime which the history did not forget. She enticed her slave, Wahshi to assassinate Hamza who killed most of her family in the battle of Badr. Moreover, she after the death of Hamzah disfigured him and removed his liver to chew it. She could not swallow his liver; therefore she spat it out. Because of her

hostile attitude towards Hamza in that day, she was called the 'livers' eater'.

Not until the Manifest Conquest of Muslims in Makka did Hind come to the moment of illumination. It was said that when Abu Sufyan embraced Islam and went back to Makka crying, "O people of Quraish, Muhammed launched towards you troops that you could not oppose. Whoever entered Abu Sufyan's house is at peace, and whoever stayed home or entered the Sacred Mosque is at peace too."

Hind did not like her husband's behavior and insulted him. In the second day of the conquest she asked her husband to lead her to the Prophet (pbuh) He said, "Oh, you did not like that yesterday" she said, "I have never seen good worshipping of Allah like what the Muslims did last night. They spent all the night praying, kneeling and prostrating." Abu Sufyan said, "You would better go to him with one of your kin." Therefore, she went with Uthman ibn Affan (may Allah be pleased with him.(

She stood veiled before the Prophet (pbuh) with some other women. She said, "O Messenger of Allah, praise be to Allah Who made the belief He chose manifest. I declare that I believe in Allah and His Messenger. Then, she disclosed her face and said, "I am Hind bint Utbah." The Prophet (pbuh) said, "Welcome" and began to take the pledge of

fealty and faith from them. Hind said, "May we shake your hand?" The Prophet (puh) said.

> *"I do not shake women's hands. What I say to a woman is valid to a hundred."*
>
> [Reported by Malik in Mouatta']

She then joined the Muslim community and took part in the Islamic achievements. She accompanied her husband in the battle of Yarmuk and reported some prophetic hadiths. She (may Allah be pleased with her) died fourteen years after Hijrah. May Allah have mercy on her.

Umm Sharik

She was Ghaziyya bint Jabir ibn Hakim she was from Quraish. She embraced Islam while still in Makka. From the very beginning she started to disseminate Islam secretly among the women of Quraish. She did not bother about the torture she might face if the people know about her.

When the people of Makka knew about her they said "We did not put you into torture for the sake of your kin. But all what we could do is to return you to them." When her kin received her they swore that they would put her into severe torture.

They carried me on the worst of their camels and left me without water. In the midst of the day, when the sun became hot, they left me alone without shelter. I was about to lose my senses. Then they kept torturing me for three days.

In the third day they offered to release me in condition that I repudiate. But I did not bother about them. All what I did was to point with my finger skyward. All of sudden, I found a goblet of water near my lip. After I had drunk, the goblet flew back and was hanged in the sky. This happened to me thrice. When they noticed my wet face, they wondered and asked me "O opponent of Allah, how could you get this water?" "It is Allah's sustenance,"

I replied. They went forward to check their water. They found it as it is. They, accordingly, said, "We testify that your Lord and ours is one." They all embraced Islam and migrated to Madina. May Allah have mercy on Umm Sharik who set a good example in the field of disseminating Allah's word.

Umm al-Fadl

She was Lubaba bint al-Harith ibn Hazan ibn Bujair, the wife of al-'Abbas. She gave birth to six boys by al-'Abbas, the Prophet's uncle. The names of her sons are al-Fadl, `Abdullah, 'Ubaidullah, M'bad, Quthum and `Abdur-Rahman.

She embraced Islam before Hijra. She was the second woman to enter Islam after Khadija (may Allah be pleased with them both).

She was the brave woman who caused the death of Abu Lahab. Abu Rafi' narrated that when Islam came I was still a servant to al-'Abbas who embraced Islam secretly so did his wife, Umm al-Fadl. In the battle of Badr the men of Quraish went out to fight against Mulsims. Those who could not go charged another to fight instead. Among those who sent another one instead of them is Abu Lahab who sent al-'As ibn Hisham.

Having known about the defeat of the people of Quraish in Badr, Abu Lahab got depressed and frustrated. On the other hand, we Muslims became proud and strong. Abu Rafi' added, "I was a weak man carving cups near the well of Zamzam. While I was sitting there with Umm al-Fadl pleased with the victory of Islam. Then came Abu Lahab enraged with anger. Later on, Abu Sufyan came. Abu Lahab

said to him, "May you tell us what happened in Badr?" Abu Sufyan said, "We did nothing but to give them (the Muslims) our backs to kill or to capture us whenever they like. By god, I did not blame our troops because the people we met are different. They were white and riding on white horses. By god, they could not be opposed." Thereupon, Abu Rafi`, raised the curtain of the room and said, "Those must be angels." Accordingly Abu Lahab punched him. They fought each other until Abu Lahab fixed him to the earth. Eventually Umm al-fadl held a cudgel and hit Abu Lahab on head saying "You consider him weak in the absence of his master" Thereby, Abu Lahab turned away humiliated. Seven days later he was afflicted by a fatal disease called al-'Adasa that killed him.

Once she had a dream. She saw one of the Prophet's organs in her home. The Prophet (pbuh) said, "It is good. Fatima will give birth to a child and you will suckle him with your son, Quthum."

When Fatima gave birth to al-Hussain ibn Ali (may Allah be pleased with them both), Umm al-Fadl nursed him. Once, she carried him to the Prophet (pbuh). The Prophet (pbuh) started to cuddle and kiss him until the boy urinated over him. Then, he said, "Umm al-Fadl, hold my son, he urinated over me." He, then, sprayed water over the wet place. He said,

"Wash the affected place if it is urination of a female baby and spray it with water if a male's."

She (may Allah be pleased with her) reported thirty Prophetic hadiths. She died during the era of Uthman ibn Affan (may Allah have mercy on her).

Ar-Rubai` Bint Mu`awidh

She was Ar-Rubai` bint Mua`widh ibn al-Harith ibn Rifa`a ibn Malik, one of the early Muslim women. She was from the Helpers, who gave the pledge of faith to the Prophet (pbuh) under the tree. This pledge was mentioned in the glorious Qur'an,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلۡمُؤۡمِنَٰتُ يُبَايِعۡنَكَ عَلَىٰٓ أَن لَّا يُشۡرِكۡنَ
بِٱللَّهِ شَيۡـٔٗا وَلَا يَسۡرِقۡنَ وَلَا يَزۡنِينَ وَلَا يَقۡتُلۡنَ أَوۡلَٰدَهُنَّ وَلَا يَأۡتِينَ
بِبُهۡتَٰنٖ يَفۡتَرِينَهُۥ بَيۡنَ أَيۡدِيهِنَّ وَأَرۡجُلِهِنَّ وَلَا يَعۡصِينَكَ فِي
مَعۡرُوفٖ فَبَايِعۡهُنَّ وَٱسۡتَغۡفِرۡ لَهُنَّ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ
١٢﴾ [الممتحنة: ١٢]

{O Prophet when believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the

forgiveness (of their sins): for Allah is Oft-Forgiving Most Merciful.}

(Al-Mumtahana: 12)

She was an honorable and knowledgeable woman. The companions would ask her in the matter of the belief. She reported the hadith concerning the manner of the Prophet's ablution. Abu Dawud reported on the authority of ar-Rubai` that she said.

> *"The Prophet used to visit us. Once he asked some water to do ablution. She then described the Prophet's way of doing ablution saying, "He started by washing his hand thrice..."*

She also said,

> *"In the my wedding banquet, the Prophet (pbuh) came and sat upon my bed. Then, the girls began to sing and lament their fathers who died in the battle of Badr. One of the girls said, "And we have a Prophet who knows what will occur tomorrow" The Prophet (pbuh) said, "Do not say that you would better sing what you have said before that."*

(Reported by al-Bukhari)

As for her contribution in fighting in the cause of Allah, she (may Allah be pleased with her) was among the Muslim women who would carry water to

the soldiers and treat the wounded. In critical situations she would fight against the enemy.

She died during the era of Mu`awiyah forty-five years after Hijrah.

Al-Khansa'

She was Tamadur bint `Amr ibn al-Harith ibn ash-Sharid she was a famous poet when her brother, Sakhr, died, she composed some poetic masterpieces that made her the greatest poet in the field of lamentation.

Afterwards she came to the Messenger of Allah (pbuh) with her tribe to embrace Islam. Having entered Islam, She led a different life of honor, patience and gratitude. Islam changed the course of her life.

In addition to her great poems, she had great heroic attitudes. In the battle of al-Qadisiyya, she accompanied the army with her four children. Before rushing into war she commended them saying , "O sons, you optionally entered Islam so did you migrate. You are all my sons. I never betrayed your father nor did I stain your lineage or forged your ancestry. You know what Allah prepared for Muslims of great reward when fighting against atheists. You have to know that the immortal life is better than the perishable. Allah the Almighty said.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾ [آل عمران: ٢٠٠]

"O ye who believe! Persevere in patience and constancy; vie in such perseverence; strengthen each other; and fear God; that ye may prosper."

(Al- Imran: 200)

In the morning, you have to equip yourselves enough. Throw yourselves in the midst of the war and do not be scared so as you may gain the honor of martyrdom.

Enraged with courage and enthusiasm, Al-Khansa's sons waded into war until they all died in the battlefield. Being informed of their death, Al-Khansa' said, "Praise be to Allah who honored me with their martyrdom. I pray to Allah to let me accompany them in the Last Day." She (may Allah be pleased with her) did not lament them as she did before when her brother, Sakhr died. She kept patient and sought Allah's reward.

She died in the era of 'Uthman ibn 'Affan (may Allah be pleased with him) twenty four years after Hijra. May Allah have mercy on her.

Khawla Bint Tha`laba

She was Khawla bint Tha`laba ibn Asram ibn `Auf, the wife of Anas ibn as-Samit who fought in the battle of Badr, Uhud and all other battles in which the Prophet (pbuh) fought.

Once she annoyed her husband, Anas. Accordingly he said to her, "You are to me as the back of my mother." This statement was held by pagan custom to imply a divorce and free the husband from any responsibility for conjugal duties. Such a custom was in any case degrading to a woman. It was particularly hard on Khwla, for she loved her husband and pleaded that she had little children. She had no resources to support them.

She urged her plea to the Prophet (pbuh) and in prayer to Allah. But the Prophet (pbuh) said, "I have no ruling concerning that. I think you are divorced." Thereupon, she had nothing to do but to invoke and complain to Allah. Having argued with the Prophet concerning her case, she complained to Allah. This is the perfection of faith to complain only to Allah.

No sooner did she finish her prayer than the Holy Spirit come to the Prophet (pbuh). After he had been recovered, he said,

"O Khawla, Allah has revealed some verses of the Quraish concerning you and your husband" Then he started to read,

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾﴾ [المجادلة: ١]

{Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both of you: for Allah hears and sees (all things).}

[Al-Mujadilah: 1]

Her just plea was accepted, and this iniquitous custom, based on false words was abolished.

The expiation prescribed for this utterance is to free a slave to fast two consecutive months, or to feed sixty indigent persons. These expiatory acts are to be applied in the above order. Someone cannot move on to a next act unless he fails.

This is the story of the woman who argued with the Prophet (pbuh). `Aisha (may Allah be pleased with her) said, "Praise be to Allah Who hears all sounds. The woman who pleaded with the Prophet (pbuh) came and spoke with him in one corner of my house. I did not hear her but Allah did and revealed,

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾﴾ [المجادلة: ١]

(Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah)...

[Al-Mujadilah: 1]

Once this woman blocked `Umar's way to advise him saying. "O `Umar, fear Allah in your people. You have to know that whoever fears the warning will find the remotest thing close. Whoever fears from death would not like to miss anything. Whoever believes in the Judgement will fear from torture. When one of `Umar's companions asked her to stop by saying "It is too much, and this is the leader of the believers." `Umar said, "Let her say. Do you not know her? This is Khawla to whom Allah listened from above seven heavens. Then `Umar has to listen too.

Umm Ruman

She was the daughter of 'Amir ibn 'Uwaimir ibn '`Abd Shams ibn 'Itab ibn Malik ibn Kinana. She was born in a region called as-Sara, in the Arab peninsula. She got married to a-Harith ibn Sakhira by whom she gave birth to at-Tufail.

She migrated with her husband al-Harith to Makka. There, they allied to `Abdullah ibn Abu Quhafa (Abu Bakr as-Siddiq), one of the eminent figures in Quraish. This occurred before the advent of Islam.

Shortly, Al-Harith died. Abu Bakr betrothed al-Harith's wife to protect her and to commemorate the memory of his friend. Umm Ruman accepted Abu Bakr as a husband by whom she gave birth to `Abder- Rahman and '`Aisha, the mother of the believers.

No sooner was Muhammad sent as a Messenger than Abu Bakr followed him. He was the first man to enter Islam. He went forward to his wife Umm Ruman and called her to embrace Islam. Therefore, she entered Islam too. He asked her not to declare her faith until Allah decreed that. In this manner, the Prophet could stay peacefully in Abu Bakr's home. He can visit him any time and anywhere without any restriction or cautiousness. Furthermore, she stood

by her husband in the time of adversity when all Muslim suffered torture and persecution.

When the Prophet (pbuh) betrothed `Aisha (may Allah be pleased with her) Umm Ruman got pleased with such an honorable lineage. In madina, the Prophet (pbuh) consummated his marriage with 'Aisha. As years passed, 'Aisha was accused falsely with adultery. Umm Ruman did not tell her daughter what the people circulated about her. She only asked Allah in humility to disclose the innocence of her daughter. However, when 'Aisha knew the rumor, she went home blaming her mother for not telling her. All what Umm Ruman said, "O daughter do not care about that. By Allah, the more beloved and beautiful a wife to her husbond the more rumors the people circulate."

Eventually, Allah revealed the innocence of 'Aisha in the glorious Qur'an to be recited up to the Last Day. Allah the almighty says,

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ
هُوَ خَيْرٌ لَّكُمْ لِكُلِّ ٱمْرِيٍٕ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ وَٱلَّذِى
تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾﴾ [النور: ١١]

{Those who brought forward the lie are a body among yourselves: think it not to be an evil to you.}

[An-Nur: 11]

In this period, Umm Ruman got ill `Aisha kept on looking after her until she died (may Allah have mercy on her). The Prophet (pbuh) entered her grave and asked Allah to forgive her by saying, "O Allah, You know well what Umm Ruman suffered for the sake of you and your Messenger."

Umm 'Imara

She was Nasiba bint Ka`b ibn 'Amr ibn 'Auf ibn `Abdhul al-Ansariyya who belonged to Banu Mazin. She was among the first Madinian women to enter Islam. She accompanied the delegate who set out from Madina for Makka in order to give the pledge of faith to the Prophet (pbuh). The delegate consisted of seventy-two persons, two of them were women.

She was a brave woman. In the battle of Uhud she joined the Muslim army with her two sons: `Abdullah and Habib. She was to carry water to the Muslim soldiers but when the Muslims were trapped, she had nothing to do but to hold a sword in order to defend the Prophet (pbuh). She received in this battle about thirteen wounds. She remained treating these wounds for a year although she came out bleeding from the battle of Uhud, she went with the Muslim army to fight in the battle of Hamra' al-Asad, which occurred immediately after the battle of Uhud.

Let us give Umm `Imara our ears to recount such amazing story. She said, "I noticed in the battle of Uhud the people leaving the Prophet (pbuh) alone. There were only ten people around him. Subsequently I stood by him beside my two sons and my husband. Many people passed by the Prophet

(pbuh) defeated. Meanwhile, the Prophet (pbuh) noticed me unarmed. When he noticed a man fleeing from the battlefield with his weapon, he ordered him saying "Throw your weapon to whomever can fight instead." Having thrown it, I picked it up and started to defend the Prophet (pbuh). But it is the horsemen who trapped us and put us into difficulty. Were they infantry like us we would defeat them by Allah's willing. Thereupon, a horseman attacked me. But I received his sword on my shield, and when he turned back I hit the rear of his horse with my sword. The man fel down joggling on his back. Then, the Prophet (pbuh) shouted, "O son of Umm `Imarah, your mother, your mother!" Then came my son to help me and I killed him."

As years passed, Umm 'Imara kept on serving the call of Islam at war or peace. When the Prophet (pbuh) died, some Muslim tribes converted leaded by Musailama, the liar. No sooner did Abu Bakr, the caliphate of the Muslims, issue his command to the Muslims to fight the apostates than Umm 'Imara went forward to Abu Bakr to ask his permission to fight against the apostates. Abu Bakr (may Allah be pleased with him) said to her, "We know that you fight well you can go (may Allah bless you).

She set out accompanied by her son, Habib to fight in the cause of Allah seeking the honor of martyrdom. But Musailama managed to capture her son, Habib as a prisoner of war. He tried to convert

him but all his efforts and attempts went in vain. He started to cut off Habib's body into pieces but Habib kept patient and resorted to Allah and sought his pleasure. It was said that Habib's body was cut off into piles of detached organs.

Yet, Umm `Imara set out to fight in the battle of Yamama accompanied by her other son, `Abdullah. In this battle, `Abdullah managed to kill Musailama aided by Wahshi ibn Harb. Thereupon, when she know about the death of this tyrant liar she prostrated to Allah. She (may Allah be pleased with her) came out from this battle having twelve wounds. Moreover, she lost her arm and her son, `Abdullah as well. She was indeed an example of courage and sacrifices to all women any time and anywhere.

Umm Mihjan

She was a black woman who lived in Madina. She was poor and weak. The Prophet (pbuh) as usual was so kind towards her. Although she was old and weak, she did not exampt herself from serving in the cause of Allah.

She looked after the mosque of Allah. She was to clean the mosque in which Muslims gather together in order to learn, consult each other or plan for war. Actually, all walks of the Muslim life should begin from the mosque.

Therefore, Umm Mihjan did not belittle to serve as a dust woman in the mosque to make it convenient as a constant meeting place for Muslims. She kept on doing that until she died at the lifetime of the Prophet (pbuh).

One morning, the Prophet (pbuh) missed her. He asked his companions about her. They said, "She died and was buried." Then, the Prophet asked them to lead him to her grave. There he stood to pray the funeral prayer. This story is mentioned by al-Bukhari on the authority of Abu Huairah. Abu hurairah reported,

"There was a woman (or a man) who were sweeping the mosque. Once, the Prophet (pbuh) missed her. He asked the people about her. They said, "she died." He wondered why they did not tell him of her death" Abu Hurairah said, They might have belittled her" The Prophet (pbuh) said, "May you lead me to her grave?" There, he performed the funeral prayer and said. "These graves are full of darkness and engulf its dwellers but Allah enlightens it by the virtue of my prayers."

(Reported by al-bukhari and Muslim)

May Allah have mercy on Umm Mihjan, a poor but great woman whom the Prophet (pbuh) prayed over her tomb.

Translator's Postscript

One of the major themes that prevails the western mind is that Islam treats women as mere things. She has no right to take part in social, political or economic life. She may rather have no right to go outdoors.

However, Islam still has so much to offer today's woman: dignity, respect, and protection in all walks of life. A woman in Islam is as responsible as a man for populating the earth. Both of them have to work for the good of humanity. They will be questioned before the hands of Allah concerning that great role, let alone the responsibility of disseminating the word of Allah.

Both husband and wife have equal important role in the family. These roles according to Islam, cannot be identical or the same but reciprocal and complementary. The wife-mother's role which is bringing up the children and providing love, affection and warm gentle care for her family members, complements that of the husband who is breadwinner of the family and who provides protection from the external world. In Islam, husband-wife relationship is governed by mutual understanding and mutual consultation over important problems. The wife in a Muslim family should be a tremendous source of strength to the

husband in facing the hardships of life. The husband in turn should always be the firm shield that protects the wife from the hazards of life.

These examples which we have dicussed in this book are just some examples of ideal Muslim women in the past. There are also many examples, who belong to the modern world, but they are beyond the subject matter of the book: The Early Muslim Women.

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